THE

# CHRISTIAN ADVOCATE.

NOVEMBER, 1828.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVI.

After speaking, in the last lecture, of the nature and design of the moral law, it may be proper to make a few remarks on the ceremonial and judicial law of the Jews; for which no other so proper an occasion will be presented in lecturing on the catechism—We cannot pretend, however, to enter far, or with any minuteness, into this subject.

The ceremonial law was a system of positive precepts, relating to the external worship of God, in the Old Testament church. These were all given by particular revelation to Moses, and by him delivered to the children of Israel, sanctioned by the authority of Jehovah. During the ancient dispensation, therefore, they were as obligatory on the Israelites, as the moral law of God itself—Or rather, during that dispensation, they were, in a certain sense, part of the moral law, inasmuch as that law enjoins a perfect obedience, or conformity, to all that God commands; and these ceremonial observances were, for the time being, commanded by Him.

Almost all the ceremonial institutions were of a typical nature—They were designed chiefly to typify Christ, as then to come, and to lead the Israelites to the knowledge of the way of salvation by him. "The passover, the priesthood, the temple, the altar, the sacrifices, the cities of refuge, the ark of the covenant, and the mercy seat, all were emblems of the Saviour, his offices, and the work of salvation which he accomplished. They were, as the apostle declares, 'the shadow of good things to come, but the body is of Christ.' When, therefore, Christ, who was the substance, actually appeared, all these shadows, or figurative representations of him, needed no longer to be preserved and repeated. The record of them is, indeed, preserved, that we may see how he was predicted and made known to the ancient church; and that we may also see a beautiful illustration of many parts of his offices, character and work; but the ceremonial observances themselves, having answered their full design, are abolished by the Head of the church, who appointed them."*

The judicial law of the ancient Israelites was that system of statutes which was given by God, for the temporal government of the Jews. It chiefly respected them as they were a nation distinct from all others,—a Theocracy, in which Je-

* M'Ewen.

hovah sustained to them, not only the relation of Creator and sovereign Lord, but that of a national head, or political chief. Some of these judicial laws, however, did not relate to the Jews as a peculiar people, but had their foundation clearly in the law of nature itself—This is, by no means, of small importance to be observed: Because, although the judicial law, given by Moses, is completely abrogated, so far as it respected the peculiar constitution of the Jewish nation, yet, so far as it contains any statute founded in the law of nature, common to all nations, it is still of binding force.

Let us now proceed to consider the next question and answer of the catechism. "Q. Wherein is the moral law summarily comprehended? A. The moral law is summarily comprehended in the ten commandments."

It is the nature of a summary to reduce a subject to its essence. Such is the nature of the decalogue, or ten commandments. It is surprising to see that all the moral laws can, as to their essence, be brought within the compass of ten short precepts. And we shall, presently, see that when our Saviour gave a summary of this summary, (which he did by reducing all the moral laws to their *principle*) he shortened it still more. These laws, however, when they are dilated, ramified and explained, make the subject of a considerable part of Holy Scripture; and it is of great importance to consider them in all their expansion, and to see, in detail, the duties which they enjoin, and the sins which they forbid. Hence the propriety and importance of those questions and answers of our catechism, which show what is required, and what is forbidden, in each of these short precepts, and the reasons on which they are grounded, when such reasons are specified.

The moral law, contained in the ten commandments, was given at mount Sinai, or Horeb, and was written by the finger of God, in the first instance, on two tables of stone. The record of this transaction is very remarkable. It is said that "The tables were written on both their sides; on the one side and on the other, were they written." In this particular and repeated declaration, that the tables were written on *both sides*, the intimation is plainly given, that nothing was to be added to the words of the law, nor taken away from them. No room was left for addition, and who should dare to erase what the finger of God had inscribed! In the early ages of the world, the materials used at present for the making of records were not generally employed; yet the writing of these laws on *stone*, was probably intended to denote their perpetuity, and everlasting obligation.

Two tables were employed for writing or inscribing the decalogue, both at the first, and afterwards, when Moses had destroyed the original tables for the idolatry of the people, and prepared others in their place.

On one of these tables our duty to God was inscribed, and on the other our duty to man. The first four precepts, or commands, contain our duty to God, and the six following, our duty to our fellow creatures. Our duty to God is first prescribed, as first in importance; and then our duty to each other, as inseparably connected with it, and flowing from it. We are, let us remember, never to divide what God, in this manner, has joined together. They who would make the whole of religion to consist in the exemplary discharge of social and relative duties, while they render no immediate worship and service to God, ought to know and consider, that they neglect the first and most important part of duty—their duty to Him who made them. And

on the other hand, they who profess and appear to be punctilious in the worship and service of God, and yet are grossly negligent of social and relative duties, ought to be made sensible, that their Maker never will accept professed homage to himself, by those who treat a part of his laws with disregard and contempt. The apostle James is explicit on this topick—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—That is, as the apostle immediately shows, he rebels against the authority of him by whom the whole law is enacted and sanctioned, and thus virtually sets the whole aside. Remember this, I repeat it, my dear youth:—Never suppose that you can lawfully separate what God has intended to be inseparable. Never attempt to divide the duties which you owe to God and man. Never expect to be accepted of him in either, unless you conscientiously endeavour to perform both.

In attending to the decalogue, or ten commandments, it is obvious to remark, that some of the precepts are delivered in an affirmative, and some in a negative form. Between precepts thus delivered, casuists and expositors make this distinction—Affirmative precepts, they remark, lay down what is *always* our duty, but yet what we are not *at all times* to be engaged in the performance of. Thus it is *always* our duty to worship God; but we cannot, at *all times*, be engaged in his worship. On the other hand, precepts delivered in the negative or prohibitory form, are binding, not only *always* but at *all times*. It is, for example, at all times sinful to be profane, or to utter wilful falsehood.

As the moral law of God is (as was shown in the last lecture) perfectly reasonable, holy, just and good, it admits of no infraction or violation, even of the slightest kind —As our larger catechism states—"It binds every one to full conformity in the whole man, unto the righteousness thereof, and to entire obedience, forever; so as to require the utmost perfection in every duty, and to forbid the least degree of every sin."

In considering the nature of this law, we are also to remember that it is *spiritual*, reaching to the thoughts and motions of the heart, as well as to the words and actions of the life. Our Saviour was particular in inculcating this—He taught that causeless anger was a breach of the sixth commandment, and impure desire a violation of the seventh.

"The law of God, (says the Psalmist,) is exceeding broad." Hence, where a duty is commanded, we are to consider the contrary sin as forbidden; and where a sin is forbidden, the contrary duty as commanded. In like manner, when any duty is commanded, all the causes and means of its performance are commanded likewise; and when any sin is forbidden, all occasions of committing it, and all voluntary temptations to it, are also forbidden.

(*To be continued.*)

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FOR THE CHRISTIAN ADVOCATE.

## ON A DOUBLE SENSE IN THE SCRIPTURES.

### *Essay I.*

As the sacred volume contains the portion of divine wisdom, which God has thought proper to communicate to man, it claims the most attentive consideration. Every part bears the impress of its divine origin, and comprises its peculiar portion of heavenly truth. All is important—all is full of meaning. Christian edification and spiritual improvement much depend on ascertaining this meaning, and applying it to its appropriate purposes. If we overlook a single sentiment or hint, we lose so much of divine

truth, rob ourselves, and perhaps others, of so much of this inestimable treasure; and probably leave some related truth in darkness, or less perceptibly apparent. If we attach a meaning to any word or phrase, not intended by the inspiring Spirit, we substitute our own conjecture in the place of God's truth, and thus deceive ourselves and all who adopt our interpretation. The essential facts and principles of revealed truth, it is generally admitted, are so prominent, and so perspicuously expressed, that none, however untaught or unaccustomed to the investigation of this truth, can seriously err, unless perverted by indulged depravity, or blinded by deep rooted prejudice. The sacred volume employs all the modes of instruction best adapted to produce effect on the minds and characters of men. Its histories spread before our eyes "the map of time," and exhibit for our instruction the wisdom and the folly, the piety and the wickedness, the divine leadings and the human wanderings, of ancient ages. Its doctrinal discussions and statements urge upon our attention all the precious truths and facts, which God has revealed for the foundation and establishment of faith. Its exhibitions of the divine attributes and perfections, especially as portrayed in the character of the Lord Jesus Christ, are admirably adapted to produce and perpetuate the most salutary impressions on the human mind; while its animated strains of poetry, its devotional effusions, its numerous prophecies, attested by unquestionable fulfilment, its precepts and promises adapted to all the varying circumstances of life, in every age and country, its admonitions and threatenings, its proverbs and parables and dark sayings, occupy their appropriate places, and, when fully received, in the docility of pious affection, enrich the mind with the illuminations of heaven, and diffuse over the whole character and life an ennobling influence. There is no deficiency—there is no superfluity. To render the man of God perfect, thoroughly furnished unto all good works, every part is important, however obscure its meaning or difficult its application. No part can be neglected without loss—no part can be left in obscurity, without injury to the perfection of Christian faith, and to the symmetry of the Christian character. The unity and consistency of the various parts is not perceived, and the animating spirit of the whole is not fully imbibed, when the attention is confined merely to detached portions, and to the more prominent and perspicuous parts. But in the connected study of the whole, or even of any one entire book, difficulties and obscurities enough will meet the careful inquirer to employ the utmost rigour of thought, the highest literary acquisitions, and the most penetrating reach of critical acumen.

These difficulties arise from various sources. The antiquity of the books themselves—the latest of which was written more than 1700 years ago, and the earliest upwards of 3000—must necessarily throw a deep shade of obscurity over many passages; especially as they were written in languages materially different from ours in style, idiom, character and genius, abounding in bold figures, abrupt transitions, and concise allusions to foreign and unknown objects. They were prepared for the immediate use, and adapted to the peculiar character of a people differing most essentially from us in their customs, manners, habits of thinking, and modes of expression. In almost every book we meet with unexplained references to the history of the Jews, or of the surrounding nations, to the various forms of government and modes of administering justice or oppression, to the idolatrous principles or practices of the heathen,

to the prevailing systems of philosophy, arts, and sciences; and to their games, their festivals, and their domestick and social habits. Almost every page will furnish its peculiar difficulties; and not unfrequently the clearest prediction, or the plainest enunciation of some important truth, will be found set, like the diamond of the rock, in an intricate and obscure connexion, or immediately associated with a different subject, and applied to a different use.

Among these difficulties, few have more deeply embarrassed biblical students, or more seriously divided the opinions of interpreters, "than those arising out of what has been termed by some their *mystical* or *spiritual*, by others, their *secondary* or *mediate sense*." By this is meant a spiritual or prophetical signification, concealed in language primarily and literally applied to other subjects—or in the words of an English writer, who has discussed this subject at large, "*every species of interpretation, which attaches to the words of Scripture any sense whatsoever, beyond that which is strictly literal and historical.* Thus it will include much that is prophetical, and all that is typical."*

This subject will be perceived to possess momentous importance, when we consider what an interesting portion of the revelations of God's truth, and what a vital part of the Christian's edification, are involved in its discussion; and especially when we recollect, that on this point the enemies of truth and vital godliness have laboured, by confounding it with the ambiguity of pagan oracles, to fix an indelible stigma; and that here, more, perhaps, than on any other particular point, the injudicious friends of piety, in every age, have perverted the intention of the Scriptures, and substituted their own fancies in the place of divine truth. When we refer to the number and extent of the passages embraced in this discussion—when we remember how generally the Old Testament abounds in prophecies, types, allegories, parables, sacrificial and other ceremonial rites and emblematical representations, it becomes a matter of deep interest to know what amount, and what character of instruction, we may derive from them; and in what manner, or by what process of interpretation we may elicit the genuine truth, which the Spirit of inspiration has enveloped in these obscure and symbolical forms. If, on the one hand, he has infused into them a double sense—a veiled spiritual meaning, we lose all the benefit of it, and frustrate, so far, at least, as we ourselves are concerned, his benevolent purpose, if we adopt a theory which overlooks it, or fail to apply the proper means for its development: and if, on the other hand, we attach such significations to phrases and sentences into which he has not put them, we shall hardly be able to acquit ourselves of the charge of making additions to the revelations of God, or prevent our feet from wandering into the devious paths of allegorical mysticism. And, further, by adopting unwarrantable principles of interpretation, or by spiritualizing and allegorizing without principles or rules, however we may cherish the sickly sensibilities of a devotional frame, (for a healthy tone of spiritual feeling can never require, and seldom relish, such aliment,) we unquestionably obstruct our real edification, and in some instances, expose ourselves and the cause of truth to the sarcastick sneers of its opposers, and not improbably confirm their opposition to a system requiring or licensing such indulgence of imagination. There can be little doubt that the cause of evangelical truth has suffered much from this quarter. The

* Conybeare, Bampton Lectures for 1824. Lect. 1.

subject, therefore, demands the careful attention of all, and especially of those who are officially engaged in the interpretation of the sacred records; and it is peculiarly important "to guard those who are entering on the study of theology, on the one hand, from the fanciful and enthusiastick misapplication of scriptural language and imagery; and, on the other, from the yet more dangerous and culpable misapplication of learning and of talent, which would deprive the word of light and life of its spiritual, nay, of its very prophetick and authoritative character."*

The primary inquiry then is, Do the Scriptures contain any such *double sense*, or *secondary meaning?* This is a question of fact, to be decided principally by the records themselves. And if it be decided, that the Scriptures do possess this veiled meaning, in any instances, where the literal construction exhibits other objects, then comes the examination of its extent and limits —Where are we to seek such meanings, and how shall we detect and develope them? How shall we ascertain and fix the principles of interpretation, requisite to guard us against the licentious indulgence of an arbitrary fancy? What is the connexion between the symbol and its meaning—the sign and the thing signified?

In reply to the first inquiry, which alone will occupy our attention at this time, we may remark, that the nature of human language, and the common usage of all nations, so far as they are known, would naturally lead us to expect more or less figurative and symbolical imagery in the revelations of God: for these revelations, to be understood, must be adapted in style and manner, to the existing intellectual habits and modes of communication among mankind. All language is, necessarily, in a greater or less degree, figurative, especially when applied to intellectual and spiritual subjects. The more prominent and important of these figures, as the metaphor, the simile, the allegory, &c., consist in presenting at once before the mind two thoughts, related to each other in various ways, and in different degrees. Sometimes the related idea is exhibited by a single word, which, being immediately interwoven into the train of the principal, or substituted for the proper term, expressing the principal thought, adds life and vigour to the style, by introducing an allusion to some interesting or important object, not necessarily connected with the subject in view.* When various points of resemblance are to be exhibited, the two are placed side by side, in terms expressive of formal comparison: and, again, when the mind, in giving utterance to its conceptions, is aroused to higher emotion, the accessary is strongly seized, and dwelt upon as the more interesting or expressive of the two, and exhibited alone, while the principal is left to be supplied by the mind of the hearer or reader. Hence the allegory, the parable, and the fable. "Allegories, when well chosen," says Mr. Addison, "are like so many tracks of light in a discourse, that make every thing about them clear and beautiful. A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence."† Fables, parables, and allegories were a common and favourite mode of communicating knowledge in ancient days; the same mode has prevailed in a greater or less degree in every age; and still forms a considerable portion of the popular li-

* Conybeare, Lect. 1.

* Quintilian thus describes the effect of the metaphor; Quæ quidem est ita jucunda atque nitida, ut in oratione quamlibet clara, proprio tamen lumine elucear. Instit. Orat. Lib. viii. Cap. 6.

† Spectator, Vol. vi. No. 421.

terature of every civilized nation. Specimens abound in nearly all the classick writers of antiquity, from Homer and Plato down to Æsop and Phædrus; and Quintilian assures us, that it was very common among the lower classes, and in familiar intercourse.* As we trace the current of language back toward the state of its earlier simplicity, we find a stronger tendency to the use of significant symbols and emblems. Although we cannot adopt the opinion, that mankind, in the earliest periods of human existence—in the golden age, celebrated in the traditions of all nations—was deficient in the use of a language sufficiently copious and refined for all the purposes of social intercourse, and religious worship, and instruction; yet all the documents and traditions of early history, to which we have access, conspire to show, that the habits and modes of thinking and speaking, prevalent in early ages, were founded more on sensation than reflection—on the lively impression of sensible objects and affecting recollections, rather than on profound thought and intellectual refinement. The earlier modes and institutions of religion, such as sacrifices, the visible manifestation of God and of angels, &c., were addressed to the senses rather than the intellect; and, while they, no doubt, conveyed knowledge to the mind, they were adapted to arouse the imagination to the highest tone of fervid excitement. In giving revelations, therefore, to a people of such habits, feelings, and modes of thinking, is it not natural to expect, that Jehovah, who knows the hearts and the habits of all men, and whose special object in giving those revelations was to produce effect on those hearts and habits, would adapt his communications to the existing state of society, and employ such sensible imagery, symbolical emblems, and significant ceremonies, as would convey the lessons to be taught in the most impressive manner? Nor is it improbable, that the Egyptian system of hieroglyphicks, that sacred language of signs and emblems,* which "must have been little else than a tissue of metaphor and allegory addressed to the eye instead of the ear," was in a state of considerable forwardness, if not in full perfection and use, when the Israelites resided in Egypt. If so, they must have been familiarly acquainted with it, and prepared to expect something similar in the revelation of a new religious system; for all their religious ideas, beyond the narrow compass of the traditional recollections of communications made to their patriarchal fathers, must have been derived from the Egyptians, and all their knowledge of sacred rites and ceremonies must have been limited to what they had seen and heard among their imperious masters.

Further, the very nature and object of the principal communications of Jehovah, recorded in the Old Testament, warranted, if they did

* Instit. Orat. Lib. viii. Cap. 6. Cæterum allegoria parvis quoque ingeniis, et quotidiano sermoni frequentissime servit. An additional remark of this distinguished critick will show his estimation of such language. "Illud vero longe speciosissimum genus orationis, in quo trium permista est gratia, similitudinis, allegoriæ, et translationis."

* "One solitary fact has been vouchsafed to ages of restless inquiry upon this subject; namely, that the hieroglyphick characters constituted a *written language*, the signs of an ancient alphabet, expressed, according to the most ancient mode of writing, in *capital letters*; and it is probable that the more compound forms were a series of *monograms*, like the inscriptions upon the precious stones worn by the high priest of the Hebrews, which were ordered to be made after the manner of *the engravings of a signet*," and thus to contain, within a very small compass, "*as stones of memorial*, even upon two *onyx stones*, the names of the children of Israel." E. D. Clarke's Travels, Vol. iii. Ch. 4. See also the Biblical Repertory, Vol. iv. No. 2. Gleanings.

not actually require, more or less of symbolical style, and consequently double sense. The whole train of revelation unfolds one grand plan, extending from the creation through all the revolutions of time into the ocean of eternity, and comprehending in its ample range all the millions of the human family. For as by one man's disobedience many were made sinners, and as sin consequently reigned unto death over the whole family; even so it was decreed by the counsels of unerring wisdom and ineffable goodness, that grace should reign through righteousness unto eternal life by Jesus Christ our Lord. This gracious purpose required the establishment of a spiritual kingdom, which should extend its blessings as far as the intended grace was destined to flow. The revelations of the Bible, being designed to develop the nature, laws, requisitions, and rewards of this kingdom, in language intelligible to the existing generations of men, must condescend to employ imagery and symbols, which would, in some measure, speak to the senses of an illiterate and worldly minded race, and thus arrest their attention and enlist their feelings by every rational means; so as to "draw them with cords of a man," and secure their affections "with bands of love." "Little reaches the understanding of the mass" of men "but through the medium of the senses. Their minds are not fitted for the reception of abstract truth. Dry argumentative instruction, therefore, is not proportioned to their capacity: the faculty, by which a right conclusion is drawn, is in them the most defective; they rather feel strongly than judge accurately; and their feelings are awakened by the impression made on their senses."* These remarks apply with peculiar force to the generation of Israelites, born and reared in Egyptian vassalage, to whom the earliest written revelations were given. The distinguished promises and favours vouchsafed to their progenitors, had no doubt been often recounted from father to son, and had long constituted a precious inheritance of family reminiscences; but as the branches extended farther and farther from the parent stock—as posterity multiplied and diverged more and more from the common centre—as ages of hopeless slavery increasingly degraded the intellectual powers, embittered the recollection of better days, and circumscribed the whole compass of their views and intelligence within the limits of a laborious mechanical employment, under the eye of a rigid taskmaster, —the impression made by these recollections would become weaker and weaker; the interest felt in them would gradually decline, less desire would be felt to communicate and transmit them, and consequently the greater part of them would fall into utter oblivion; and while no new revelation would supply their place, the vacant minds of these high-born sons of promise would naturally sink into utter worldliness and carnality. Circumcision alone remained among them, as the significant memorial of the covenant made with their fathers. There was, therefore, an indispensable necessity for means as powerful and impressive as all the miracles, by which their deliverance was effected, the imposing grandeur of the pillar of alternate fire and cloud, the thunderings and terrors of Mount Sinai, and all the affecting rites, ceremonies, and external splendour of the Mosaick dispensation. This system was adapted, and no doubt intended, to make its way to the intelligence and the heart of the untutored Israelite, through the medium of every sense and every feeling, and every affection of his nature. But

* Storr. Opusc. Acad. Vol. i. p. 89, quoted by Horne, Introduction, Vol. ii. p. 611.

what was it designed thus impressively to communicate? Surely not principally or exclusively the mere enactments and forms of an external worship and a temporal polity, which might distinguish the Israelites, and keep them separate from all the surrounding nations. Yet little more is evident on the face of the record. The whole history of the redemption of man by the mediation and sacrifice of the Son of God, goes to prove that Jehovah has, from the beginning, had but one grand plan in view—one spiritual kingdom in progress, through all the various dispensations and revelations, which have distinguished his condescending intercourse with men. All take their place harmoniously in one system, and every individual part appears complete, only in combination with the whole. The Israelitish theocracy, therefore, must be considered as a temporary accommodation of this system—this spiritual kingdom, to the peculiar circumstances and character of a peculiar people, by way of preparation for a more perfect development of its spiritual and universal character. Can we then admit, that little or nothing of this spiritual character, which is indelibly impressed upon the essential principles of this kingdom, was infused into the Jewish polity? "Indeed the notion, that the Israelites saw nothing spiritual in the words and works of the law, that they understood in the lowest and most barely literal sense all that was written for their instruction, and prescribed for their observance, must subject those who would maintain it, to a charge of paradox and inconsistency."* Few, indeed, are the open intimations of spiritual intention found in the Mosaick records themselves†—so few, that if we reject every interpretation, which looks for meaning beyond the mere expression, we may well wonder at the leanness and carnality of the whole system.* Subject it to this proscription, and it dwindles into a naked accumulation of splendid forms, imposing ceremonies, costly sacrifices, and laborious observances—truly "a ministration of condemnation and of death," in the broadest and most unqualified sense, with scarcely a ray of the glory, or a shadow of the blessedness, or a spark of the spirit of the grand kingdom with which it stood connected, and of which it then constituted the only development.

If, now, on the one hand, with the spirit of a cold and literal criticism, we reject all spiritual meaning from the words and institutions of the law, save the few examples unfolded by the lawgiver himself,† giving them all the latitude of signification to which they are legitimately entitled, we can hardly avoid a perception of deplorable deficiency, especially if we attempt to study them for our own edification. We may justly ask, Where are the firm and broad foundations, on which the pious Israelite might

* Conybeare, Lect. i.

† See Horne, Vol. ii. Pt. 2. Ch. 1. Sect. v. where he enumerates them.

* Kant, the celebrated German philosopher, having adopted this theory of literal interpretation, denies "*that the Mosaick religion possesses the real and appropriate character of a system of religion*, because—1. All its commandments refer merely to external transactions, and take no cognizance of the thoughts and intentions—2. It promises and threatens only temporal rewards and punishments, and makes no reference to a future state—3. It excludes all the rest of mankind from the communion of the Jewish church."

Religion innerhalb der grenzen der blossen vernunft, as quoted in Storr's Lehrbuch der Christlichen Dogmatick.

N. B. I am unable to refer to Schmucker's translation, not having the work at hand.

† The most explicit may be found in Ex. xxviii. 38. Leviticus, xxvi. 41. Deut. x. 16 & 30, 6. Ex. xiii. 13. Num. iii. 12, 13, 44–51, and xviii. 14–16.

build his faith? Where the consoling truths and encouragements to soothe the anguish of a wounded spirit, or allay the pangs of an awakened conscience? Where the heavenly aliment to nourish the regenerated soul, sustain it in the day of trial and temptation, perpetuate the spirit of devotion amidst the pressure of daily avocations, and to purify and prepare it for its mansion of holiness? With such a revelation, and such a system of worship, Israelitish piety becomes a paradox, and Israelitish attachment to the law inexplicable or enthusiastick. The glory of Israel is an empty shadow. But if, on the other hand, we consider these illustrations as mere specimens of deep and rich significancy, veiled beneath these external forms, and as furnishing a clue to the full development of this treasure, the whole system assumes a new aspect—an aspect worthy of the God who ordained it, admirably adapted to its appropriate purpose, and fully adequate to supply the wants of the pious Israelite. "Lex vetus, (says the learned Grotius,) dupliciter spectatur; aut carnaliter, aut spiritualiter. Carnaliter, quâ instrumentum fuit πολιτειας, *Reipublicæ judaicæ*. Spiritualiter, quâ σκιαν ειχε των μελλοντων, *umbram habebat futurorum*. Heb. x. 1."* This view places every thing in its just light and proportions, and exhibits a gradual progress in the development of Jehovah's grand plan—first, the obscure intimations given to Adam; then, the more explicit promises made to the patriarchs; then, the fuller exhibition in the Mosaick dispensation, embracing in its progress the prophetick revelations made to the prophets; and, finally, the full beamings of the Sun of righteousness in the gospel dispensation—while, at the same time, it exhibits the Mosaick economy, as a complete system in itself, adapted to the peculiar circumstances and character of the Jewish people, yet a preordained counterpart—a typical adumbration of the perfect spiritual kingdom afterwards to be unfolded. "The entire system, being but preparatory for another by which it was to be superseded, was constituted in all its essential parts, in such a manner as to be emblematical of that, which it was intended to introduce: and the several parts of the one consequently adjusted by the same proportions, which were to obtain in the other. The wisdom of the divine contrivance, in this, as in other branches of providential arrangement, rendering that which was complete and effectual for its own immediate purpose, at the same time introductory and subservient to other and more important objects."* The Jewish system thus becomes a subject of deep interest and profitable investigation, to every Christian who studies the Scriptures merely for his own edification, but especially to the preacher, whose official engagements require the interpretation and application, as far as possible, of the whole series of God's revelations. The law, set before us in this light, instead of being a dry detail of antiquated facts and enactments, or an assemblage of obsolete ceremonies and observances, contains a treasure of impressive moral lessons and spiritual instructions; presenting at every step some glimpse of covenant blessings and grace—some impressive type or symbol of the divine Redeemer, his great atoning sacrifice, and the varied and abundant blessings thus procured for fallen man. No wonder, therefore, that faith and love, and every Christian grace, could flourish in the Jewish church, like the palm tree planted by the streams

* Grotii Opera Theol. tom. iv. p. 331 as quoted by Magee on Atonement and Sacrifice. No. 68. Vol. ii. p. 40.

* Magee, vol. ii. p. 44.

of water; for here, even before any subsequent revelations were published, were means and provisions spread out before the spiritual mind, fully adequate to supply all its wants. No wonder that the "man after God's own heart," could utter such an exclamation as this, "O, how I love thy law! it is my meditation all the day:" thus attesting by his own experience the characteristick description given of the righteous by an inspired writer, probably of a later date. "His delight is in the law of the Lord; and in his law doth he meditate day and night." No wonder that the Jews, in every period of their history, manifested such ardent attachment to their own records, as to be ever ready, as Josephus testifies, to lay down, cheerfully, their lives, if necessary, in their defence.* No wonder the apostle could furnish, for the edification of his Hebrew brethren, from their own annals, such a catalogue of saints, of whom the world was not worthy; and who, for the most part, enjoyed only the revelations recorded in the books of Moses.

(*To be continued.*)

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FOR THE CHRISTIAN ADVOCATE.

## IGNORANCE, A SOURCE OF SCEPTICISM.

That many of the objections brought against the authenticity and credibility of the Holy Scriptures, are founded upon an ignorance of ancient things, becomes daily more evident, as the diligence and sagacity of the learned detect the reliques of antiquity, and employ the data which they present, in the investigation and establishment of the truth. This fact is vividly illustrated by the following statements, translated from an article in the *Archives du Christianisme* on CELLELIER's recent work on "the Authentick and Divine Origin of the Old Testament."

"From the time that F. A. Wolf had endeavoured to establish his hypothesis concerning the successive formation of the books of the Iliad, and upon the insufficiency of the materials for writing in the remote period in which Homer is placed, similar doubts arose respecting the possibility that writings so considerable as those of Moses, should have been executed in the age to which they are attributed.

"M. Coquerel, pastor of the Walloon church in Amsterdam, in an interesting 'Letter on the Hieroglyphical System of M. Champollion, considered in its reference to the Holy Scriptures,' observes, that it can no longer be asked, on what could Moses write the Pentateuch, since we now possess writings on papyrus, which are as ancient as the age of Sesostris, a contemporary of Moses; and that it will no longer be demanded, how the high priest, Hilkiah, in the reign of Josiah (2 Kings xxii. 2 Chron. xxxiv.) could find, in the temple, the autograph of Moses, after a period of about a thousand years: since specimens of the papyrus of that age, still exist, and are still legible. Another remarkable application of the discoveries of M. Champollion to sacred criticism, explains the silence of the Bible in regard to Sesostris, a silence of which incredulity has taken advantage. "All antiquity, (says the sceptic,) affirms that Ramses or Sesostris carried his conquests into the three quarters of the world known to the ancients. To enter into Asia, he followed the Isthmus of Suez; Palestine lay in his way—he behoved to traverse it, even to subdue it, before he could go farther; yet in Scripture there is not a single word about him. What, meanwhile, had become of the Hebrews?" The answer, says M. Coquerel, is very simple, now that the labours

* Contra Apion. Και ὑπερ αὐτων, ει δεοι, θνησκειν ηδεως.

of M. Champollion have fixed the age of Sesostris. His accession to the throne falls in the year 1473, before Christ; and, according to the best chronologists, the departure from Egypt occurs in the year A. C. 1475. Thus the Hebrews were in the deserts of Arabia, during the first eighteen years of the reign of Sesostris; and, as we conceive, could have no connexion with him, or relation to him whatsoever.

"This solution of the alleged difficulty is the more remarkable, that it offers an indirect proof of the authenticity of the Pentateuch. If these books were a compilation of posterior times, as Vater,* De Wette,† Augusti,‡ Gesenius,§ have persisted in maintaining, against the reasons advanced by Michaelis, Eichhorn, Eckermann, and Jahn, for their Mosaick origin; if the Pentateuch were a theocratical epopee, or *Mosiad*, composed a little before, or even during the captivity, (which latter assumption M. de Wette labours to establish) how should the author, or principal compiler of a work so extended, and containing so great a number of episodes, of a nature the most varied—how should he have avoided all allusion to the name and history of so famous a contemporary of his hero? No demonstration is more convincing than these indirect indications, which multiply under our eyes in proportion as monuments newly explored, or better understood, revive ancient transactions, or as travellers extend and rectify our conceptions concerning the scene where the wonders, salutary to fallen man, were wrought."

* Commentary on the Pentateuch, vol. iii. p. 613—681. Halle, 1805.

† Critique on the History of the Israelites, Halle, 1807, and Introd. to the O. T. Berlin, 1817, p. 187, &c.

‡ Introd. to the O. T. 1806, p. 128, et seq.

§ Hist. of the Hebraic Language, Leipzig, 1815, p. 18, et seq.; and in his Dissertation *de Pentateuchi Samaritani origine, indole, et auctoritate*, Halle, 1815.

EDITORIAL REMARKS.

We have long thought and frequently in conversation remarked, that it is among the most unequivocal evidences of the Divine origin and perfect truth of our sacred Scriptures, that every attack which they receive from men eminent for science and literary research, always, in the end, turns to their advantage, and serves greatly to confirm their authenticity, and the truth of their statements—The objections made, excite the friends of revelation to new researches, and the result *invariably*, as in the preceding article, serves to confound scepticism and infidelity, and to fortify the faith of the Christian believer. No system of falsehood could pass such an ordeal, and come out uninjured—It would, indeed, be destroyed immediately. Subject the Mahomedan imposture, for example, to the test of learned opposers, and the attacks of a free press—It would not endure, longer than the opposing criticism would require to be generally known. Geology is, at present, the favourite weapon which infidels use, to attack the statements of Moses. But this will soon share the fate of all that has preceded it. We intend, as soon as we can find space, to transfer to our pages an excellent paper on this subject, from the Christian Observer.

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The following Hymns, written for the occasion, were sung at the late agricultural exhibition in Hartford, Connecticut.

HYMN I.

This is the season, God of grace,
When man's full heart doth turn to Thee,
For now his eye can clearest trace
Thy hand on vale and field and tree.

With hope he casts to earth the grain,
When Spring awakes the snow-drop cold,
With joy beholds bright Summer's rain
And genial sun the germ unfold;

Yet fear will oft his breast pervade,
Even while he views the fertile soil,
Lest storms destroy the tender blade,
And crush the promise of his toil:—

But when blest Autumn's care displays
His garners with their stores replete,
Then hope is lost in strains of praise,
And fear in gratulations sweet.

Oh, may we ne'er by Famine dread
Be taught these annual gifts to prize,
But be to grateful duty led,
By all the bounty of the skies.

—

HYMN II.

God of the year!—With songs of praise,
And hearts of love, we come to bless
Thy bounteous hand, for thou hast shed
Thy manna o'er our wilderness;—
In early spring-time thou didst fling
O'er Earth its robe of blossoming—
And its sweet treasures, day by day,
Rose quickening in thy blessed ray.

And now they whiten hill and vale,
And hang from every vine and tree,
Whose pensile branches, bending low,
Seem bowed in thankfulness to Thee;
The earth, with all its purple isles,
Is answering to thy genial smiles,
And gales of perfume breathe along,
And lift to Thee their voiceless song.

God of the Seasons! Thou hast blest
The land with sunlight and with showers,
And plenty o'er its bosom smiles,
To crown the sweet Autumnal hours;
Praise, praise to thee!—Our hearts expand
To view these blessings of thy hand,
And, on the incense-breath of love,
Go off to their bright home above.

# Miscellaneous.

## MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from page* 464.)

### *Miscellaneous Particulars and Remarks.*

Of the excellent man who is the subject of these memoirs, it may be gratifying to the reader to know somewhat more than is contained in the foregoing narrative. It may also be proper for the writer to make some additional remarks.

The person of Mr. Eastburn was in no respect peculiar. His stature was a little below the middle size, and his frame was such as to favour the activity for which he was always remarkable. A better likeness of his face, in the last ten years of his life, could scarcely be given in an engraving, than is exhibited in that which accompanies these memoirs.—His aspect in younger life was considerably different. In publick speaking, his countenance and eyes often expressed much animation; and he used a good deal of unstudied, yet not ungraceful gesticulation. When much engaged, as was often the case, his whole body seemed to be agitated by the fervours of his mind. Still there was nothing of that boisterous, loud and enthusiastick rant, in which extemporaneous speakers in the pulpit too often indulge. His voice was strong and his speech articulate; and there was seldom any hesitation, or appearance of difficulty to get forward, in his publick addresses. They were generally fluent, and always characterized by great solemnity.

He was singularly neat in his dress, and in all his habits; and he could scarcely refrain from showing his disapprobation, when he saw the want of an attention to decency of appearance in others. His mechanical business had not rendered him uncouth or awkward in his behaviour. His address and manners, although destitute of polish, were agreeable and even prepossessing. The genuine influence of Christian meekness and courtesy seemed to throw a charm around him, wherever he went, or whatever he did or said.

His natural temper seems to have been hasty; but it was so softened, subdued, and regulated by divine grace and habitual watchfulness, that it rarely discovered itself. On the contrary, he was a bright example of forbearance, caution, prudence, and the endurance, of injury and even of insult, without anger or resentment. One instance is recollected of his using an expression which he afterwards thought harsh and unwarranted, and he could not be at peace with himself, till he had expressed to the offended party his sorrow for the offence. He never indulged in levity, but was remarkably social and cheerful; and kindness, sympathy, and a desire to relieve distress, whether of a temporal or a spiritual kind, were prominent features of his character.

The best men are not without their imperfections, and that which the writer thought the most visible in Mr. E., was precisely that which Kippis has noticed in the character of Dr. Doddridge—"that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it." Yet it is but justice to add, that this foible diminished as his usefulness increased, till toward the close of life, when both usefulness and applause were most abundant, his love of praise seemed to be nearly extinct. He grew in humility and in a disregard of all but the approbation and glory of God, as he drew nearer to the end of his course, and the rest and reward of heaven.

It was observed, in the commencement of these memoirs, that Mr. E. had "no pretensions to genius, no eminence of intellectual powers or attainments." Such certainly was the fact, taking the terms used in the assertion in their customary acceptation; and yet, if there be such a thing as *a genius for religion*, he possessed it; and it is beyond a question that piety elevated his intellectual powers, in regard to every thing in which piety was concerned. Without piety, he would probably never have been remarkable for any thing but his mechanical industry, and good common sense. He does not appear to have been formed for literary improvement, if he was even capable of it. He has mentioned, in his account of the former part of his life, that his assiduous application to study, while at the grammar school of Dr. Robert Smith, of Pequea, produced a pain in his breast, which compelled him to return to his mechanical employment. This was undoubtedly true; but the late Rev. Dr. John Smith, who was then a student or a teacher in his father's grammar school, told the writer that Mr. E. was not able to master the Latin grammar, and it is certain he never did master it—Probably the efforts he made, by night and by day, to effect what, to him, was peculiarly difficult, produced the complaint of his breast, which drove him from the school. He wrote a plain legible hand, but was far from correct in the grammar of his own language. His reading was much more scanty than that of hundreds of mechanicks, in situations less favourable than his own to the possession and perusal of books. Among his papers, the bookseller's receipt for Scott's Commentary was found, dated January 19th, 1809. This, there is little doubt, was the first commentary, and the only one, that he ever owned. The writer remembers lending him a single volume of Henry's Commentary, several years before this, but he did not retain it long. He was much accustomed to compare Scripture with Scripture, and thus to be his own commentator. His memory, although not tenacious of the Latin or any other grammar, seemed to be formed to receive and retain the words of Holy Scripture, and to be a receptacle for devotional psalms and hymns, almost without number. He knew a large part of the Bible by heart, and could repeat the devotional poetry of Watts, and of some other writers, to a wonderful ex-

tent, and with great accuracy. This, too, was the man who, in his publick prayers and discourses, used his mother tongue with a readiness and propriety seldom exceeded, by those who speak what they have not precomposed, or studiously prepared. The truth was, that he threw his whole soul into what he delivered in publick; and this so carried his hearers along with him, as left them little leisure or inclination to notice any slight inaccuracies of expression in what they heard; and hence his publick addresses were acceptable, and often delightful, even to nice and fastidious ears. On the subjects of religion he likewise seemed to possess no inconsiderable share of imagination; as well as a capacity for promptly adapting scriptural truth, both historical and doctrinal, to particular subjects and occasions, which few educated preachers ever excel, and many never equal. At concerts for prayer, and all incidental religious services, at which special addresses were to be delivered, father Eastburn was looked to, as one whose presence and services were peculiarly desirable. Shortly after the writing of these memoirs was announced, the following unsolicited note was received from the respectable citizen whose name it bears—

Dear Sir,—A circumstance respecting the Rev. Mr. Eastburn, which fell within my knowledge, may, perhaps, deserve a passing notice, in your intended Memoir.

Two of my apprentices were drowned, in one of the ponds in the suburbs of this city, some years ago. Mr. Eastburn happened to be in the grave-yard, and seeing that no person was prepared to address the assembled crowd, he undertook that office, and delivered an extemporaneous address, perfectly suited to the occasion—one of the most affecting I ever heard in my life.

Yours, very respectfully,

MATHEW CAREY.

*Feb. 9th.*

The following extracts from a letter which had been solicited from the Rev. William S. Plumer, of North Carolina, will illustrate several traits in the character of Mr. E., as well as give the reader a good idea of his preaching powers.

*Warrenton, N. C. July 7th,* 1828.

Rev. and Dear Father,—When in the city, I promised you some little sketches of the life of Mr. Eastburn.

* * * * *

In October, 1825, I visited Philadelphia, and called on father Eastburn. When I first called, he was not at home. I was told that he was visiting the sick, in a part of the city rather destitute of pastoral labours; but that he would be at home in half an hour. I accordingly waited until his return. At the appointed time he came. After Christian salutation, he said he had been visiting—had seen many very distressed people—and especially one. "She is a young lady," said he, "whose mother is dead, and whose father and only brother are infidels, and very bold in wickedness. The young lady is under soul-concern (a very common expression with Mr. E.); I got to her room, when her father and brother were from home, and I talked to her much about the plan of salvation. Poor thing, she was very ignorant, and she is very much distressed. While I was talking, I heard some person coming in—I was told it was her father, and that he would be very angry. Presently the door was opened noisily, and a man forty or fifty years old entered the room, in a very blustering and angry manner. He first accosted me by saying, 'And who are you?' (he knew who I was.) I told him my name was Eastburn. 'And what are you doing here? We want none of your religion here. We have sorrow enough already.' 'My friend,' said I, 'I heard that your daughter was sick, and that her mind was troubled about her sins, and I knew that Christ Jesus came to save the chief of sinners; and I thought I would come and tell her.' Here a conversation ensued—The father became less irritated, and at last, before I came away, he was willing that I should pray with and for his daughter. Now," continued the old gentleman, "we can bring almost any body over, if we will be mild, and calm, and affectionate."

Before I left him, I said, "Father Eastburn, you have been long in the service of Christ—What advice would you give, in few words, to one who, like myself, was about to enter the ministry." His answer was—"When I was a young man, I asked Dr. John Mason, the father of Dr. John M. Mason, nearly the same ques-

tion. I asked him what advice he would give to a young Christian—I will give you his answer—it was this:—When you are about to engage in prayer, remember what the object of prayer is. When some people pray, they seem to be paying their compliments to God, as to some great man. God wants no compliments. Learn to converse with the Lord, to talk with him. *The secret of the Lord is with them that fear him.* If I may add any thing to this," continued Mr. E., "I would say, when you read the Scriptures, do not read too fast. If, in reading, the mind strikes a rich vein of thought, do not call it back—let it go on for a while. This is the way to have profitable thoughts, and to be filled with the knowledge of God. My best and happiest frames are brought on in this way." This advice shows clearly that Mr. E. was a *growing* Christian; that he "*increased* in the knowledge of God, and in spiritual understanding."

It is possible that some may have supposed Mr. E.'s talents far below what they really were. He was not learned; he was not methodical; nor had he any of that *sophomorical* eloquence, which produces pleasant sound. "Words ought surely to be laboured," says Dr. Johnson, "when they are intended to stand for things;" and *only* then is there need of labouring them. Although there was nothing of this kind, yet there was a deep interest kept up in his publick services. No man could look at him, and be disposed to criticise. Every man felt that Mr. E. was an honest man; and therefore the hearer very much resigned himself to the speaker.

I heard him in February, 1826, lecturing on the first fourteen verses of Gen. 22d chapter. The first part of the sermon was descriptive of the age, appearance, family, feelings, and conduct, of Abraham. He often personated Abraham, in the course of his remarks. Having followed this course some distance, he at length represented Abraham as having arrived on the mount with his son —"Here came the conflict," said Mr. E. He then briefly summed up the feelings of Abraham, while "he built an altar, and laid the wood in order there." The interest he now threw into the description was worthy of the subject; and would have done credit to any man. When he described Abraham "binding his son, laying him on the altar upon the wood, and stretching forth his hand and taking the knife to slay his son," it seemed almost as if the scene described was one we could all see. The audience was still, and hung upon his lips. "At this critical moment," said the old gentleman, "a voice was heard, saying, Abraham, Abraham." These last words he pronounced very rapidly, and as we might suppose one would do who saw another in great danger! The effect was as great as any I have ever seen produced by description. I am persuaded that *one-half* of the congregation involuntarily moved forward, rather raising themselves from their seats, as if to seize the father's hand, and save the life of Isaac. All this was done in perfect simplicity. A little child never spoke with more artlessness, or remoteness from affectation.

*Institution of worship among mariners.*—Mr. E. gave the following account of the first meeting for mariners in Philadelphia. "In the year ——, we determined to have a meeting for the dear mariners, and procured for that purpose a sail-loft. On the Sabbath, we hung out a flag. As they came by, they hailed us—'Ship ahoy!' We answered them. They asked us 'where we were bound?' We told them, to the port of New Jerusalem; that we sailed under Admiral Jesus, a good commander; that we wanted men; that we had several ships—that there was the ship Methodist, the ship Baptist, the ship Episcopalian, the ship Presbyterian, &c.; that they might have choice of ships and of under officers, but that they would do well to go in the fleet. 'Well,' said they, 'we will come in and hear your terms.' Here," said Mr. E., "was the beginning of our Mariners' Church—and now, when any of them expresses a desire to join a church, I ask them what church they would wish to join, and I go with them, and introduce them to the pastor of the church, and tell him what I know about them."

Thus I have imperfectly fulfilled my promise. I have given you the most striking sketches that I remember. * * * I have given you only the substance. I think that what I have stated is strictly true—certainly not beyond the truth—You can make what use you please of it.

* * * *

In these memoirs Mr. Eastburn is frequently mentioned as the *Pastor* of the Mariners' Church, and is also styled *Reverend*. To prevent misapprehension, and, indeed, to correct that which has, to a certain extent, already taken place, it may be proper to remark that, according to the technical use of the terms pastor and reverend, Mr. E. was entitled to neither; although, in their general import, it is believed that he had a good claim to both. Neither *Pastor* nor *Reverend* is

technically or customarily applied to any man who is not an ordained minister of the gospel, which Mr. E. never was; and the former term is used to designate one who is not only ordained, but who also has the stated charge of a particular church and congregation, in which he both preaches and administers the sacraments, and in Mr. E.'s licensure it was expressly stipulated that he should not consider himself as a candidate for the pastoral office."* The Mariners' church, moreover, was established by a joint effort of several religious denominations, and it could not, without some new arrangement, be placed under what is usually denominated *the pastoral care* of a minister belonging to any one of these denominations.

But the word *pastor*, or *shepherd*, in its general application to the duties of a minister of the gospel, refers, chiefly, to his obligation to feed a flock of Christ, of which he has the oversight, with spiritual food; to watch over them, and in every way to promote their spiritual welfare: and never did a minister of the gospel labour more assiduously than did Mr. Eastburn, to give to the people of his charge—his "dear mariners"—a full, and the most suitable supply, of *the bread and the waters of life*, to watch for their souls; to visit them in sickness; to warn them of dangers; and to guide their feet into the way of peace.—To them, therefore, he was truly and emphatically *a pastor*.

* In this stipulation, which was agreed to without any reluctance on the part of Mr. Eastburn, regard was had by the presbytery, not only to the defects of his education, but also, and chiefly, to the state of his mind in regard to the sacrament of baptism. It is believed by the writer that his sentiments on this subject were somewhat different before his death, from what they were at the time of his licensure. But at that time he could not, if he had been a pastor, have baptized infants at all, nor adults in any form but by immersion —He could not, of course, be a pastor in a Presbyterian church.

Johnson's definition of the word *Reverend*, in its general import, is "Venerable; deserving reverence, enforcing respect by his appearance." And to whom was all this more applicable, than to the truly *venerable* man who is the subject of these memoirs? The word, says the great Lexicographer, is "an honorary epithet of the clergy"—And the epithet was courteously given to Mr. Eastburn, by such a voluntary, general and cordial suffrage of the religious publick, as but few could command.

If any should be disposed to make the case of Mr. E. a plea for the introduction of men into the gospel ministry, without more education than he possessed, they ought to be informed that they could not have obtained his sanction, or countenance, to such a plea. He never thought himself qualified for *the pastoral office*, as the phrase is usually understood; and it is believed he would not have consented to accept it, if it had been offered, and even urged upon him. He always lamented that he was not better furnished than he was for the limited duties of an exhorter and preacher. He had the good sense to know, that he had not the "treasure" of theological knowledge, out of which he could "bring things new and old" in a stated charge. Let those, therefore, who aspire to be what he was, have some good evidence that their qualifications are equal or similar to those which he possessed. The writer has always considered the case of Mr. Eastburn as nearly *unique*—as standing by itself. He has never regretted, and thinks he shall never regret, the instrumentality he had in giving to this extraordinary man, the qualified licensure which was granted him. He would vote to give it to another of like qualifications, if another could be found. But another such he never expects to see. A man like Mr. Eastburn does not often ap-

pear.—A man who had such a force of piety, as far more than counterbalanced the wants and defects which must forever and completely disqualify ordinary Christians for the sphere in which he moved.

[We find ourselves so pressed for space, that we cannot, as announced last month, close the Memoir of Mr. Eastburn in our present number.]

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## PHILOSOPHY SUBSERVIENT TO RELIGION.

### *Essay XV.*

(*Concluded from page* 455.)

Our benevolent affections include, necessarily, a desire of the welfare and happiness of their objects. From this they derive their name; and by this criterion they are distinguished from every other principle of our constitution. This desire will prompt us to do good to those whom we love; to remove or alleviate their distresses; to rejoice in their prosperity; to sympathize with their misfortunes; and to give them our best wishes, when our beneficence cannot extend to them.

The benevolent affections are an amiable and excellent part of our constitution; they furnish an innocent and refined enjoyment to those by whom they are duly cultivated and regulated; and to the preservation and general welfare of society, they are of indispensable necessity. There is, perhaps, no natural principle, which is regarded with greater approbation and delight than kind and generous affection. Scarcely any spectacle is more pleasing than that of a peaceful and affectionate family. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity!" So pleasing and delightful is kind affection, that even its excess is commonly viewed with indulgence, and never censured with severity. On the other hand, nothing appears more detestable than a settled malignity of disposition: even the mere want of natural affection appears monstrous and shocking.

Kind affections are in their own nature pleasant and agreeable. Our Maker has so framed our minds, that the exercise of tender and generous sentiments is naturally delightful. It is favourable to health of body, and indispensable to the comfort of the mind. The angry and turbulent passions are hostile to the health of both mind and body. "Mutual kind affections," says Dr. Reid, "are undoubtedly the balm of life, and of all the enjoyments common to good and bad men, are the chief. If a man had no person whom he loved or esteemed, no person who loved or esteemed him, how wretched must his condition be?—We may therefore lay it down as a principle, that all benevolent affections are, in their nature, agreeable; and that, next to a good conscience, to which they are always friendly, and never can be adverse, they make the capital part of human happiness."

The social and benevolent affections are evidently indispensable to the preservation of the human race. What would become of the helpless infant, without the mother's tender and watchful care? How could families, those nurseries of the human kind, be formed, or kept together, without mutual attachment between their members? How could any society exist among mankind, if no one had any regard to the welfare of others? Were all benevolent affections eradicated from the mind of man, the human race would become extinct with the present generation.

These considerations will show us the absurdity of the scheme which some have advanced, that the kind affections of human nature spring from self-love, or are mere modifications of this quality. These unworthy notions, I apprehend, are not likely to be entertained by

any person who has not adopted a system which requires him to degrade and vilify the natural principles of the human constitution. This some aim to accomplish by asserting that our natural benevolent affections are nothing more than self-love, diffused upon our family, our country, our race. But attempts of this sort must inevitably fail of success. The common judgment of men will always pronounce our benevolent affections to be excellent, lovely, and useful, whatever be their origin. But in reality, there is no reason whatever for resolving them into self-love. The regard which I have for my own welfare, is one thing; and the regard which I have for the welfare of others, is another thing. To my consciousness they seem very different affections of mind. There does not exist, so far as I can see, the slightest reason for supposing that one is a modification of the other. Those principles of action which are comprehended under the general term self-love, are necessary to induce each individual to provide for his own welfare; the benevolent affections are necessary to induce him to provide for the welfare of society; and the wisdom and goodness of God are manifested in bestowing upon man the latter class of principles, as well as in bestowing upon him the former.

The benevolent affections are not in their own nature holy. Holiness includes, essentially, an obedient regard to the will and authority of God. No affection of mind can be holy in which this regard is not included. That kind affections towards our fellow creatures, are often found wholly detached from piety towards God, cannot for a moment be doubted. Many persons are anxiously solicitous about the welfare of their children, their families, their country, who are entirely destitute of love to God; who never in their whole lives performed one action from a reverential and dutiful regard to his supreme authority. Such persons may be kind and generous, but they are not holy.

It is important to remark, that our benevolent regards towards others will be regulated and modified by the opinion which we have formed of what is excellent and desirable. The worldling will be supremely solicitous that those whom he loves may be rich and prosperous in the world. On the contrary, a man of piety will be anxious, above all things, that the objects of his tender affection may please God, and enjoy his favour. These considerations are sufficient to convince us, that benevolence, however good and amiable, according to its peculiar nature, is not essentially holy. It may exist in bad, as well as in good men. In both, it will seek the welfare of the beloved object, according to their settled estimate of what is good and useful. A man who does not esteem holiness as excellent and desirable, will not desire and endeavour to promote the holiness of others, however dear they may be to him.

The phrase, *disinterested benevolence*, although incidentally used by some good writers, includes a great and manifest abuse of language. An external action may be called interested, or disinterested, according as it proceeds from a regard to our own welfare, or to the welfare of others; but the internal principle or motive from which the action proceeds, whether it be self-love or benevolence, cannot, without absurdity, be so denominated. There is a propriety in speaking of *disinterested beneficence*, because beneficence may proceed from a regard to our own interest, as well as from a regard to the interest of others. But *benevolence* essentially includes a desire of the good and happiness of others; and, so far as it exists, it necessarily excludes all

considerations of personal advantage. Interested benevolence is, therefore, a contradiction in terms. Disinterested benevolence is an absurd and incongruous pleonasm.

The benevolent affections, although amiable and useful parts of our constitution, are, notwithstanding, liable to abuse; and when irregular, or excessive, they often become the positive source of vicious and criminal conduct. Strong attachment towards one individual or class of persons, very frequently leads to injustice towards others.

This truth admits of ample illustration and proof. At present it will be sufficient to refer to one well known example. Publick spirit is a noble and generous sentiment, and when duly directed and regulated, it leads to the happiest results. It is undeniable, however, that this principle, so excellent and useful when properly regulated, not unfrequently produces the greatest injustice towards other communities, and even towards individuals of the same community. Patriotism, the theme of so much admiration and applause, and deservedly so, has, notwithstanding, in instances without number, led to acts of the most atrocious villany towards other nations; and examples have not been wanting of gross violations of the rights of individuals, proceeding from a zealous regard for the general welfare. It is our duty to regulate all our desires and affections, of every kind, in conformity with the law of God. If in any instance they be permitted to lead us to a course of conduct which the divine precept forbids, they then become the sources from which disobedience and sin proceed. That this is often the case with the social and benevolent affections, cannot be questioned by any person who has observed, with attention, the present state of human nature, and the ordinary course of human events. Who has not read the affecting story of the husband and the father, whose compassionate regard for his starving family induced him to commit robbery on the high-way, to obtain the means of relieving their distress?

These facts will hardly admit of a plausible reconciliation with a favourite notion of some theologians, which is, that all sin consists in selfishness. To determine whether this statement be correct or not, it is necessary to ascertain the precise import of the term selfishness. This will not be a difficult undertaking, as there is scarcely any word in the language more free from ambiguity than this. In common usage, the word marks the quality of a person who discovers the want of a due regard to the interest and welfare of others. However strong, or even irregular those desires and propensities may be, which have an exclusive reference to his own interest, he is not branded with the odious character of selfishness, unless his conduct indicates a deficiency in kindness and generosity towards his fellow creatures. If a person were separated from all intercourse with society, and consequently deprived of every opportunity of affording happiness, he could not, whatever might be his conduct, be called a selfish man. In addition, therefore, to the irregular exercises of our social and benevolent affections, every criminal perversion of those desires and propensities, which, for the sake of distinction, may be called personal, and which do not essentially imply a defect of good will to others, may be stated as so many facts in contradiction to this representation. Indeed it is abundantly manifest, that this notion cannot be stated with any appearance of plausibility, without giving an extension and latitude to the meaning of the word selfishness, which is unknown in common and correct usage.

## ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES.

(*Continued from p.* 446.)

8. The faith of the gospel, the remedy we consider, facilitates recovery from acute diseases, especially those of a spasmodick nature; and is essentially serviceable in all cases, where a sudden shock of the mind or body, would be injurious, and perhaps prove fatal to the patient.

(1.) In the year 1816, I attended a gentleman who was reduced to the lowest possible state of existence by the typhus fever. For three days and nights he was speechless. His extremities were cold, his pulse imperceptible at the wrist, and he was for many hours apparently dying. From this situation however he happily recovered; and he has since told me that he was unable to describe the consolation and support of religion which he then enjoyed, and that this *apparently* distressing period, was the happiest of his life.

(2.) Analogous to what has just been stated, was the case of the late Mr. Shrubsole, who was reduced very low, and whose case was apparently hopeless—he being for some hours sorely afflicted by convulsions. During this time he laboured under great darkness and distress of mind; but when the light of divine truth broke in upon him, and he experienced the support of true faith, his convulsions left him and he rapidly recovered.*

(3.) Some years ago I attended a lady who laboured a long time under a very painful and distressing disease of the heart, resembling angina pectoris. She oftentimes, on the least bodily exertion, such as walking about the room or going up stairs, was suddenly seized with paroxysms, in which she had the appearance of a dying person. I have been frequently called to visit her, when I looked for her to expire before I left the house—A near relation had actually died in a paroxysm of a similar disease. She informed me that when these paroxysms came on, she was not alarmed; that she hoped she knew in whom she had believed; that the goodness and mercy which had followed her during life, would support her in the trying hour of death; that she expected to die suddenly in one of these spells; that when they came on, she endeavoured to keep her mind and body as tranquil as possible, to place all her confidence and hope in God through Christ Jesus, and wait on him in faith, patience, and submission to his will. This tranquillity of mind and body did more for her recovery than all the materia medica beside. Indeed without it, I think she could not have recovered. She united the principle of faith with the diligent and persevering use of the remedies suitable to her case, and she is now living and in good health.

9. It is almost unnecessary for me to adduce cases wherein the faith of the gospel gave support and comfort in the hour of death—they are familiar to every Christian observer. But as a case occurs this day, August 1st, 1828, in which the power of faith is strikingly exemplified at the approach of death, I will relate it, especially as it occurred where I did not expect it, and as it illustrates that portion of Scripture which says—"God hath chosen the weak things of the world to confound those that are mighty—that no flesh should glory in his presence." A young woman of colour, aged fourteen years, who had been an attentive scholar in the African Sabbath School in this city; but in whom there appeared nothing remarkable, save that she was very anxious to attend the school, and was orderly,

* See Shrubsole's Christian Memoirs.

quiet, and attentive in it. This person is now dying in consumption. A few weeks ago, I gently intimated to herself and her mother my views of the nature of her case. To-day, when I asked her how she did? she told me "she believed she was dying; but that she was not afraid to die, having made her peace with God through Christ Jesus, and that she was willing to die when God should please to take her, or to live as long as God saw best; and that she had no will, but only wished that God's will should be done. She said she would like to talk more with me, but that the cough and difficulty of breathing prevented her.*

10. The faith of the gospel tends to promote longevity. As most of the diseases to which we are subject, arise from, or are aggravated by, the irregular or extravagant passions of the mind, and the inordinate or unlawful indulgence of the appetites of the body, the faith of the gospel regulating, controlling, and governing these, will unquestionably promote health and longevity; and the good health and regular lives of parents (other things being equal) will essentially contribute to further the health of their offspring. Thus these causes, operating progressively, will surely tend to promote, to a great degree, the duration of human life. This accords with the sacred Scriptures —For "the fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil:"—"for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." While, on the other hand, we are informed by the same high authority, "that the wicked do not live out half their days." Since, then, the faith of the gospel tends to prevent curable diseases from becoming incurable; to support under and promote recovery after severe surgical operations; to protract life, and make patients comfortable when labouring under incurable diseases; since it facilitates recovery from acute diseases, especially those of a spasmodick nature; since it is essentially serviceable in all cases where a sudden shock of the mind or body would be injurious, and perhaps prove fatal to the patient; and since it tends to promote longevity and support and cheer in the hour of death itself—is it not the unquestioned duty of the physician to endeavour to avail himself of this divine remedy? And as the remedy will be as necessary and useful to the physician as to his patients, is it not important that he should try its operation on himself? He will then know the better how to apply and recommend it to others, according to the maxim "experientia docet scientiam"—experience teaches knowledge.

O! if I possessed an eloquence more than Ciceronian—if I could extend my voice from one extremity of the globe to the other—I would earnestly address and urge every member of the human family, by every powerful consideration and motive that could be adduced, diligently and perseveringly to seek to obtain this *divine remedy*. I should tell them that they have the word of God for their encouragement, that if they seek it aright they shall assuredly find it, and that it will support, guide, and comfort them through life and at death, and introduce them to the enjoyment of God to all eternity—

* August 5th, 1828. To-day, at 6 o'clock, P. M. this child entered into her heavenly rest; her bodily sufferings were great, but her mind was wonderfully supported by the faith of the gospel in this trying period. Her christian patience, resignation, and humble submission to the divine will, were truly remarkable. Her hopes in the mercy of God, manifested in Christ Jesus, were very cheering, encouraging, and comfortable.

"Redemption! O, thou beauteous mystic plan,
Thou salutary source of life to man!
What tongue can speak thy comprehensive grace?
What thought thy depth, unfathomable, trace!
O! blest Redeemer, from thy sacred throne,
Where saints and angels sing thy triumphs won!
From that exalted scene of bliss supreme
Look down on those who bear thy sacred name;
Restore their ways, inspire them by thy grace,
Thy laws to follow, and thy steps to trace;
Thy bright example to thy doctrine join,
And by their morals prove their faith divine."

BOYSE.

(*To be continued.*)

# Reviews.

## MEMOIRS OF JOHN URQUHART.

(*Concluded from page* 469.)

Our second extract shall consist of part of an essay, or sermon, which we fully agree with Mr. Orme is entitled to be denominated an *extraordinary* effort of so young a mind. We should, indeed, be glad to make room for the whole of it, but it is too long to be inserted entire. We take only a few of the first pages; the latter part is superior even to the beginning.

"2 CORINTHIANS, iv. 13.

"*We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe, and therefore speak.*"

"There is a common proverb, that 'the truth should not be always told.' In other words, that it is not always a good reason for speaking that we believe. Although apparently at first sight a little paradoxical, this saying will be found, like most other proverbs, to embody the wisdom of very extensive experience.

"There are some truths which concern only a few individuals, and in which the rest of mankind have no interest whatever. If there be nothing absolutely wrong, there is at least something very trifling, in publishing such matters. And you cannot, perhaps, pitch upon a character more universally despised, than that of the busy-body or the tell-tale. Yet each of these deservedly detested characters, could, perhaps, allege in excuse for all his silly conversation, that he spoke because he believed.

"There are other truths which it would be not only idle and improper, but which it might be cruel, or even criminal, to promulgate. That man could have but little tenderness or humanity in his disposition, who should assiduously relate the disgraces, or the crimes of a departed parent, to the surviving children; and we would not hesitate to pronounce it a breach of the second great commandment of the law, to expose to publick view the defects in the private character of our neighbour. You are aware, indeed, that the latter action not only is a palpable transgression of the law of God, but comes under the cognizance even of human jurisprudence. Truth is a libel; and it would be no excuse in a court of justice, for the defamer of his neighbour's good name to affirm, that he had published only what he had good ground to believe.

"You perceive then, that the quality of the motive which Paul affirms to have actuated him in his publick speaking, and in his writings, must depend upon the character of those truths, which he so assiduously proclaimed. If they were truths which concerned only a few individuals, or which, if they had a reference to all, were of comparatively insignificant importance, then it was folly in Paul to labour so hard, and to suffer so much to proclaim them; and, notwithstanding all the cogency of his reasoning, and the sublimity of his eloquence, we should, in such a case, be tempted to concur in the opinion of the eastern king, that after all he was but a learned madman.

"If again, the truths which Paul preached tended only to harrow up the feelings of mankind, and to destroy what might be but early prejudices; but yet were prejudices with which those whom they influenced had associated all that they held dear as patriots, and all that they thought sacred in religion:—if these truths tended only to bring to light evils that had long been hidden, and which had even by the common consent of mankind been carefully concealed:—if, finally, they tended only to demonstrate to mankind that their wisdom was folly, and that their boasted virtue which they had hoped

would open for them the gates of heaven, not only was altogether unable to expiate their crimes, but was itself too much tainted with impurity to find acceptance before God:—if this alone was the tendency of the truths which Paul preached, it was more than folly,—it was cruelty to proclaim them. Better far for the world, they had never been promulgated.

"But I need not tell you that the doctrines which Paul preached were of a far different character.

"It is true that they directly tended to produce all the seeming evils I have been describing; but God be thanked, this was not their only tendency. True, the feelings of the decent and the virtuous among mankind would be harrowed up, when they were classed with the vilest of their species, and told that they had been wearing but the mask of virtue;—that the hidden man of the heart was utterly polluted; that God had concluded all under sin, and that therefore, all are under condemnation. True, the prejudices of the Jews with all their associations of patriotism and sacredness, must have been shocked at being told that the descendants of Abraham were no longer God's chosen nation, but that the Gentiles were become fellow-heirs with them of the promises. True, the Apostle's preaching was, to the Jews a stumbling block, and to the Greeks foolishness; but this was not all, or I repeat it, the apostle was guilty of the greatest cruelty. But unto them who believe, both Jews and Greeks, it was the power of God, and the wisdom of God.

"In order then to show that the simple belief of the truths of the gospel is sufficient reason for preaching them,—and preaching them, too, with all the unwearied diligence and fervent zeal which characterized the preaching of the Apostle Paul; and at the risk too, of all the losses and persecutions to which his ministry subjected him,—we shall attempt to show,—

"I. The perfection and excellency of the New Testament dispensation.

"II. We shall also attempt to show, that the belief of the gospel is not only a sufficient reason for preaching it, but that it is the *only* right motive which can lead an individual to the choice of the ministry as his occupation.

"The perfection and excellency of the New Testament dispensation may perhaps be most strikingly illustrated by contrasting it with less perfect discoveries.

"We remark, then, that the doctrines of natural religion, (with a very few exceptions,) are so very dark and confused, as scarcely to warrant, and by no means to encourage its promulgation as a system, on the part of those who embrace it.

"By the light of nature, it is true, we can clearly perceive the existence and some of the attributes of Deity. It is not to the doctrines of natural religion, taken individually, but to natural theology itself, as a system of religion, that the foregoing remark is applicable. Had God never revealed himself to us by his Spirit, or by his Son, still we might have known something of his character, from the works which he has made. And in contrasting the declaration of God's word with the language of his works, we conceive that men of different parties have fallen into opposite extremes. The mere philosopher would wish to convince us that nature speaks so audibly, and so unequivocally of her Sovereign, as to render all supernatural declarations of his will unnecessary; while, on the other hand, it must be confessed, that the advocates of a written testimony from above have sometimes, through a wish to magnify the importance of the communications of God's Spirit, depreciated that testimony which his works undoubtedly bear to the character of their great Creator. It is our wish to steer clear of these extremes; and, in attempting to do so, we cannot follow a safer course than that which the written testimony itself points out.

"'The heavens declare the glory of God, and the firmament sheweth forth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.' The invisible things of our Creator, even his eternal power and Godhead, are thus clearly seen from the creation of the world,—'being understood by the things that are made.'

"So far the voice of nature utters a clear and decided declaration; and so far, those who have listened to no higher testimony, are reprehensible if they speak not what they believe, or what they would believe, did they attend as they ought to the evidence around them. But when we attempt from these few isolated, though important truths, to form a system of religion,—something that may satisfy us as to the relation in which we stand to the powerful Being who created the world, how very imperfect does all our knowledge appear,—how unsatisfactory all our conclusions,—how dark and fearful our prospect of futurity!

"The ancient philosophers of Greece and Rome could clearly perceive, that there was one great Author and Governor of all things,—a Being of inconceivable glory, and of infinite power,—and therefore a Being widely different from those contemptible deities which the impure

imagination of their poets had feigned, and which the perverted judgment of a degraded populace had accepted as the objects of their worship. They must thus have perceived that idolatry was not only a folly but a crime, and, in so far, they were guilty for not promulgating the truths they believed; and, in so far, they are liable to that fearful curse which is denounced against those who 'confine the truth by unrighteousness.'

"But it may go far, perhaps, to palliate, though it cannot atone for their crime, that, when they attempted to carry out their own speculations, they were landed in most unsatisfactory conclusions; and if they attempted to guess, when they could no longer determine with certainty, their conjectures of futurity must have been only those of terror and despair. Not only must they have been convinced, from the wondrous objects around them, of the power and glory of God, but from the conscience within them,—that monitor which whispers approbation to all that is good, and so loudly and bitterly condemns what is evil;—they must have been impressed with the belief, that He, who gave them such a constitution, must himself be a lover of righteousness and a hater of iniquity. The voice of that monitor, however, they must have been conscious they had often disobeyed; and the thought cannot fail to have struck them, that, in so doing, they had offended Him who had placed that monitor within them. They must thus have arrived at the conclusion, that they had forfeited the favour of Him whom his works declared so mighty and so glorious. If they risked the thought of another state of being, where they should be brought into the more immediate presence of an offended God, how fearful must have been the prospect! If God were just, they must abide his righteous indignation; and if he were unjust, the prospect was not more pleasing. Here was a very fearful dilemma, and yet this was the legitimate conclusion into which their inquiries must have landed them. We do not say, that all, or any of the ancient philosophers arrived at this conclusion, but if they did not, it was because, dreading the result, they shrunk from the inquiry.

"Now, with such a revelation as this, what encouragement was there to promulgate their opinions? They could not come boldly forward with the great apostle of our faith, and say,—'We speak because we believe.' All with themselves was darkness and doubt; or if their conjectures amounted to probability, it was a probability of the most fearful kind;—they felt that their opinions landed themselves in no satisfactory conclusion; or if they did seem to point to any one conclusion more decidedly, it was one of the most appalling nature,—even that the whole world were exposed to the anger of a justly offended God.

"This view of natural religion may serve to explain to us how the philosophers of ancient times were so enlightened, while the multitude around them were sunk in the most degraded ignorance. They did not think the truths they possessed worth promulgating, far less worth suffering for. Socrates, that prince of heathens, dashed the crown of martyrdom away from him, when it had been as easy for him to have gained it as to have refused it, disclaiming the honourable charge that was laid to him of despising the abominations with which he was surrounded, and even by his latest breath giving the order that the idolatry of his country should be sanctioned by his name.

"They like very well to start objections, or even to throw the most insolent aspersions on the truths of Christianity; but when you ask them what they would substitute in its place, they can give no satisfactory answer. They are, in the true sense of the word, sceptics; they have no settled opinions. Infidels they are, too,—they doubt,—they disbelieve.

"You see, then, that, with such a knowledge of God as his works can give, there is little encouragement to promulgate that knowledge,—to speak, because we believe. We might more strikingly illustrate this, by contrasting the inactivity and easy carelessness of mere worshippers of nature in spreading what they profess to believe with the ardour and the self-denial of the apostles of our faith. Where, among the great and the wise, who have made reason their god, do we find an instance of suffering for conscience sake? Or, if a very few such examples can be adduced,—where do we find a single instance of martyrdom for the cause of truth? But I am almost forgetting that this part of my discourse is only an illustration; and is merely intended, by the darkness of its representation, to mark with a clearer outline, and paint with stronger colouring, that glorious dispensation under which we live.

"But between the twilight darkness of nature, and the full blaze of that light which shines forth in revelation, there is many an intermediate shade of brightness; and, besides that dispensation of mercy under which we live, there is many a supposable way in which a perfect Being might have treated his rebellious dependants. You will excuse me, if, in order to illustrate, still farther, the perfection and excellence of the Christian revelation, I dwell on some of the supposable revela-

tions which the Deity might have made to us."—pp. 196—205.

It is not necessary to multiply our citations. All the Essays are very extraordinary for a youth of eighteen; but the religious compositions surpass, in extent of knowledge, depth of wisdom, and facility of expression, every thing in the class of juvenile productions of which we have any recollection. The letters, which are numerous, are written with great simplicity, affection, and ease. Every thing about the young man wore the character of surprising maturity. We have no doubt the volumes will be generally read, especially by the religious part of the community, and among pious young men we trust they will be extensively useful. Mr. Orme is entitled to our best thanks for his effort to rescue from forgetfulness and oblivion so fair a specimen of what nature and grace, in their happiest combination, can effect. While these consecrated *Reliquiæ* are retained, although we may painfully feel that the frail vessel is wrecked, we can yet exult that a portion of her precious freight has been saved, and is thus rendered imperishable.

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A DISSERTATION ON THE SABBATH; *in which the Nature of the Institution, and the Obligations to its Observance, are stated and illustrated. By the Rev. John Macbeth, A. M. pp.* 250. 12*mo.*

We profess to be firm believers in the truth of the maxim—"No Sabbath, no religion." Religion, whether Pagan, Jewish, or Christian, always relates to invisible things, and to future scenes and retributions; and so prone is the human mind to be engrossed by sensible objects and present worldly engagements, that it is never much influenced by what is unseen and distant, unless there are set seasons and appropriate rites and solemnities, by which it is called to reflection, and, as it were, forced away from the influence of sense, and of present occupations and pursuits. This is matter of constant experience; and the history of the world demonstrates, that the support of religion, whatever may have been its character, has always required that some stated seasons should be set apart for its cultivation, and to impress its duties and demands on the popular mind. It would be easy to show that more time has always been devoted, even in heathen countries, to the rites and worship of idolatry than Christianity requires to be appropriated to the immediate worship of the true God. Under the Mosaick dispensation, both the time and the expense which were demanded for the performance of religious duties and the support of religious institutions, were incomparably greater than is required under the gospel. We are happily released from the burden of the Jewish ceremonial; but we are not released, and never shall be, from the law of our nature; which essentially demands stated seasons of abstraction from the world and all its concerns, if we would cultivate a spiritual frame of mind, communion with God, and the bringing into near and present view the great objects of Christian faith, so that they may have their due influence on our hearts and on our lives. The absolute necessity for this, from the very constitution of our nature, forms, in our view, a powerful presumption that the Father of our spirits and former of our bodies, who knows our frame better than we know it ourselves, has appointed set seasons and appropriate solemnities, calculated to cherish in our minds the dispositions which he requires, and the duties which we owe to him—that, in other words, He has appointed the Sabbath with its peculiar exercises; one day in seven, to be taken from all worldly

pursuits, and exclusively devoted to his worship and service. Without this, if we had been required to cherish a sense of our dependence on God, to worship him in spirit and in truth, to have our conversation in heaven, and to be influenced by hopes and fears derived from the destinies of eternity, we should have been required to do that for which no facilities had been provided, that which would have been incongruous to our nature and present state, in a word, that which would have been unreasonable, because impracticable—We have never known or heard of a man who had any character for real piety, who did not observe stated seasons for the worship of his God, and prize the Sabbath as an important and precious season for withdrawing his mind from the undue influence of the world.

Now, if what we have thus stated be true, as we are very confident that in every material respect it is, what a view does it give of the religious, or rather the irreligious state, of what is denominated *Christendom*. In most of the countries styled *Christian*, the Sabbath is really more a day of dissipation than any other; a day more calculated to turn away the mind from all serious thought and spiritual exercises, than any other day of the week. The formal publick solemnities of the Sabbath morning, even in regard to the comparatively few who attend upon them, are deprived of all their effect, by the sports, and recreations, and worldly occupations, in which the remainder of the day is spent. We are making—and we rejoice in it—considerable exertions to send the gospel to the heathen; but Christendom itself must be evangelized, before the millennial age can commence—Christendom must observe the Sabbath, in a far different manner than is seen at present, before there will be many who worship God "in spirit and in truth." Possibly, Christendom is to learn this lesson from the converted heathen. We are persuaded that the Sabbath is better observed, in some of the lately Christianized islands of the Southern Ocean, than in any part of Europe or America.

Till within a few years past, the United States, when compared with almost any other part of the world, might be called, and was actually called, "a Sabbath keeping country." There existed indeed a great disregard to the duties of this holy day in many places, and in very few, was there such a general and serious regard as the devout Christian would desire. Yet we were comparatively, and when taken in mass, a Sabbath keeping people. Of late, however, we have been rapidly losing this character, and if something effectual be not done to arrest the growing evil, we shall soon be as bad as any nation of the old world. Indeed it is to be feared that we shall be even worse; for in other countries the forms of religion are preserved by legal enactments; of which we have none, and it is to be hoped, never shall have any, in our free republick. In this state of moral and religious declension, one of the worst circumstances is, that the government of the country itself, has taken the lead in the downward career of profane disregard to the ordinances of God. The measure of carrying the mail and of opening the post offices on the Lord's day, a measure utterly unnecessary in itself, has led the way to private profanations without end. Steam-boats and stages are now as unblushingly advertised for excursions by land and water, on the Sabbath, as on any secular day; and are in fact more crowded on that day than on any other. And although all this is done in violation of the laws of the land, as well as of the law of God, no notice whatever is taken of the transgression, by those whose sworn duty it is to execute the law. Now,

who that believes "there is a God that judgeth in the earth," and that he has appointed the seventh part of time, as a season of sacred rest for both man and beast, and for teaching and impressing the obligations which his rational offspring owe to Himself—who that believes this, but must be filled with apprehensions that we are ripening for the marked judgments of heaven. Indeed the proper and natural effect of a general disregard to the Sabbath, will speedily become a sore punishment. That effect will unquestionably be, the prevalence of vice and immorality of all descriptions —proceeding from bad to worse, till civil liberty and all the blessings of a free government can no longer exist among us: for virtue, it is agreed on all hands, is the only preservative, as it is the essential principle, of every such government—and publick virtue without religion, or religion without a Sabbath, is what never has been, and never will be seen.

In these circumstances of gloomy foreboding to the real Christian and the enlightened American patriot, a ray of hope seems to be dawning, from the associations lately formed, and which we hope will become popular and general, for promoting a better regard to the day of sacred rest, by moral means and motives. We are glad that these associations confine themselves to the use of moral means. For although we think it a criminal and shameful dereliction of duty, in those who are set for the execution of municipal laws, to suffer them to be openly and grossly violated, as are the laws which relate to the prohibition of servile labour on the Sabbath, yet, for voluntary associations, clothed with no civil authority, we think the sole appeal should be to the conscience, or moral sense of the people; and to those considerations of true policy, as well as of duty, by which an observance of the Sabbath is powerfully recommended. It is encouraging to observe that these associations are formed by men of great influence and reputation, in various parts of our land, and that "the General Union" has for its president, one whose name and patronage cannot fail greatly to promote its success, as it has that of other institutions, calculated to subserve the best interests of the community—To him, the work which has led us to those lengthened remarks, is very properly inscribed.

We have pretty carefully perused the whole of the little volume, the title of which stands at the head of this article; and without being understood to say that we have seen no imperfection in it, we do say, that take it as a whole, and considering it as a treatise intended to be both compendious and popular, we think it the best work of the kind we ever seen. In the current sections of the treatise, the several subjects of the work are discussed argumentatively, and without regard to those subordinate considerations which would interrupt the course and strength of the reasoning. In the notes, the author has adverted to these considerations, and has gone into some discussions which will be gratifying to the learned reader, but which are not of so popular a cast. We think Mr. Macbeth has solidly replied to Paley's loose ideas, on the nature and obligations of the day of sacred rest.

Mr. M. is master of a handsome style. He writes like a man of taste, as well as of piety. He is chastely ornate, and conducts controversy without severity or acrimony. Few books are better written than the one before us. There are parts of it which are truly eloquent.

We think it right to give the subjects of all the sections, that our readers may distinctly see the scope and nature of the work—They are as follows—

*Section I.—Introduction.*

*Section II.—Origin and Antiquity of the Institution of the Sabbath.*

*Section III.—The Observance of the Sabbath unconnected with the Performance of Ceremonial Rites.*

*Section IV.—Examination of the grounds on which the distinction between moral and positive duties is founded; so far as that distinction affects the moral obligation of observing the Sabbath.*

*Section V.—Moral obligation of the Sabbath, proved from the primary end of its institution.*

*Section VI.—Review of the objections urged against the Antiquity and moral obligation of the Sabbath.*

*Section VII.—The Writings of the Old Testament, furnish the clearest and most satisfactory proof, that the observance of the Sabbath had a moral, and not a ceremonial obligation.*

*Section VIII.—Moral obligation of the Sabbath, under the Christian Dispensation.*

*Section IX.—Reason of the change of the Sabbath from the Seventh to the First Day of the Week.*

*Section X.—Manner in which the Sabbath is to be Sanctified.*

*Section XI.—Examination of some of the Causes and Consequences of the Profanation of the Sabbath.*

*Section XII.—Advantages which the Sanctification of the Sabbath is calculated to produce.*

*Notes.*

It would require a portion of space which we can by no means afford, to make extracts from the more argumentative parts of the work before us, of sufficient length to do justice to the author. We shall therefore give as a specimen a short quotation or two from the eleventh section, which consists of an "examination of some of the causes and consequences of the profanation of the Sabbath." After speaking of those who never, or very rarely, enter the sanctuary, Mr. M. adverts to the practice of those who content themselves with attending on publick worship once in the day. He thus writes—

"There is still, however, another description of persons, for whom we have a little more respect; and, if we cannot set them right, we should be glad to know their reasons for continuing wrong. With a punctuality which is praiseworthy, so far as it goes, they are pretty regular in their attendance on divine worship, on one part of the Sabbath; but, with a punctuality which is equally censurable, they are as regularly absent from it on the other part of the Sabbath. Now, we are at a loss to understand whence the ideas of such persons, respecting the sanctification of this day, have been formed, and how far they extend. Do they imagine that, by going to the house of God in the morning, they gain a title to go where they please in the evening?—or, that an hour or two spent in formal devotion on one part of the day, will justify them in spending the rest of it in amusement and pleasure? Do they think that there is any virtue belonging to the services of the forenoon, which is not to be found in those of the afternoon?—or is it their belief, that the performance of one part of a duty, will be held by God as an equivalent for the whole? Is it from a full and serious examination of the commandment of God, or from a regard to the opinion of men, that they have adopted the practice of which we complain? We have heard it lamented, by persons who were themselves a melancholy example of the influence of the passion whose effects they deprecated—that the fear of ridicule prevented many from a punctual attendance on divine ordinances, and a regular performance of religious duties! And while we have expressed our surprise at the contrariety of sentiment and practice which was thus evinced, we could discover no other cause than this, that the fashion of the world has associated something weak and feminine with the character of the man who faithfully and devoutly observes the publick duties of the Sabbath. What a fearful perversion of human reason is this, and how ominous of the future perdition of those who indulge it! 'What is a man advantaged,' said our Saviour, 'if he gain the whole world, and lose himself, or be a cast-away! Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in

the glory of his Father, with the holy angels.'"*

Mr. M. then remarks, "that the practice of which we complain is not of native growth. It assorts not at all with the notions which our Bibles and forefathers taught us, of the obligations of the duty which lies upon us to sanctify our hearts upon the Sabbath, that we may keep it holy. It has been imported from abroad, &c." In this connexion he adds, and thus closes the section—

"It is needless for me to describe what the consequences of this opinion, and of this doctrine, have been, after the detail which I have already given in the early part of this section. The same doctrine, and the same consequences, we fear, are rapidly extending among ourselves; and if our feeble exertions shall have no effect in counteracting their spread, we shall, at least, have the satisfaction of having pointed out their cure. Let every one apply the subject to himself, and let him bring to its examination, his own experience and observation. Measure the performance of duty by the standard of the Divine law, and let the wisdom and the utility of every ordinance of religion be determined by its own requirements and effects. Select from among your acquaintance and your neighbours, those by whom the praises of Jehovah are never sung, and by whom his Sabbaths are never sanctified—and tell us, what are their characters and pursuits, and what the hopes and prospects with which they are cheered? Look around the world, and tell us, where do the virtues which most adorn human life, most eminently flourish; and where is the happiness that is most lasting, most fully enjoyed? Is it not by those whose hearts are most uniformly filled with the fear of the Lord, and whose lives are most uniformly spent in the observance of his ordinances, and the study and obedience of his laws? Where does iniquity spread its baneful influence most widely over the theatre of human action—and where does profligacy contaminate most deeply the sources of human virtue, and break down the landmarks of duty, and throw open the flood-gates of pollution? Is it not where the restraints of religion are avowedly despised—where its institutions are openly profaned, and the name and the attributes of its author, are never worshipped or revered? Whom would you select as your most faithful friends, or whom would you trust as your most confidential servants? Those who neither obeyed the appointments of God, nor trembled at the denouncements of his wrath? or those who strove to walk blameless in his statutes, and whose fidelity in your service, and whose attachment to your interest, were the fruits of their veneration for the laws, and of their attendance upon the ordinances of that Almighty Being, who, in six days, made the heavens and the earth, and all the host of them: and rested on the Sabbath, and blessed and hallowed it? Which is the more pleasing spectacle to behold, —a community of men whose hearts are subdued under a sense of their dependence upon the power and goodness of God, and expanded under the influence of a devotional regard to his institutions and his laws, and who assemble together, with a meek and grave deportment, to give utterance to the gratitude with which their affections glow, and to hear and obey the admonitions of those who tell them, that it is not a vain thing to wait upon the Lord, neither is it unprofitable to keep his ordinances,—or that of a community where the fear of God is never acknowledged, and his worship is never witnessed; where their Sabbaths are the Sabbaths of oxen, and their solemn feasts the holidays of Satan, spent in the pleasures of brutes, and devoted to the revelry of sin? Whether is it more pleasing to behold men devoting the morning of the resurrection to the blissful employment of thanksgiving and praise, or to the sordid calculations of avarice, and the sluggish indulgence in debasing apathy—to see them preparing their hearts for solemnizing the rites of heaven, and taking sweet counsel together, as they walk to the house of God in company—or to see them snuffing at the ordinances of the Lord of Hosts, and posting away from the sight and the service of the sanctuary, and strengthening one another in the strong holds of impiety, and encouraging one another in the propagation of profligacy?—'Away from us, O ye wicked, for we will keep the commandments of our God! This is the statute which we will observe; and these are the words of the law which we will obey: "Whatsoever others do, as for us and our house, we will serve the Lord." To his voice will we listen, and his covenant will we keep. For, thus saith the Lord to them who choose the things that please him, and who take hold on his covenant to do it—Blessed is the man that doeth this, and the son of man

* Matth. viii. 38.

that layeth hold on it—that keepeth the Sabbath from polluting it—and that restraineth himself from doing any evil upon it. Them will I bring to my holy mountain, and there will I make them joyful in my house of prayer. Their offerings and their sacrifices shall be accepted upon mine altar, and their souls shall be satisfied with the goodness of my house, even of my holy temple.' "

We, on the whole, consider the publication of this little volume, at the present time, as peculiarly seasonable; and cannot but hope it will be highly useful in aiding the attempts now making to arrest the tide of Sabbath profanation, which threatens to sweep away the religious observances, the moral character, and eventually the peace and liberties of our happy land. The price of the volume is but a dollar; and we think it would be charity well bestowed, if some of our wealthy citizens should purchase a number of copies for gratuitous distribution.

## Literary and Philosophical Intelligence, etc.

*Interesting to Mariners.*—The following information concerning fish frequently used as food by sailors on voyages to the South Seas, is communicated to us by the late commander of the Arab, and will be interesting to Mariners:—"On my outward bound passage to Valparaiso, in November last, during the whole of the eleventh we were surrounded with bonnetta, and in the evening three were struck and brought on board by one of the men. The following morning, Monday, there were several caught with the hook, and all on board partook of them. On Tuesday morning two more were caught, and the men eat them for breakfast. The man that relieved the helm at eight, had eaten some of them, and at half past eight his face and breast were of a very red dark colour; he complained of violent headache; I gave him twenty-five grains of ipecacuanha. In a few minutes more another man complained, and within the hour after breakfast I had given seven emetics. There were two more ill, but they could not take a vomit.

In a few hours those who took emetics were all well, but it was late in the evening before the other two got better. The very strange effect the eating of these fish had upon the men, is worthy of remark. They invariably turned of a dark dingy red colour; and were quite unfit for any kind of work from head-ache and a languid sensation, which they could not get over until the vomit had taken effect. I have crossed the line eighteen times, and never at any period saw so many fish. On the 14th three abicore were caught; the men boiled and eat them, taking care to put into the kettle, along with the fish, a piece of silver: if it came out black, the fish were unwholesome, if bright, they were good; in this instance, it was bright."

J. N. S.

*Mode of marking Sheep without injury to the Wool.*—An English writer gives the following: Mark on either side of the *nose* of the sheep, the initials of the owner's name, and on the opposite side any number by which he may choose to designate the particular sheep, by means of a small iron letter or figure about an inch long; which being dipped in common oil colours, mixed with turpentine to dry them more readily, is placed on the part described, and will continue until the next shearing season.—The process is easy, and will give the animal no pain; the marks cannot be readily obliterated, which is not the case with tattooing or cauterizing.

*Salt a cure for Epilepsy.*—On Thursday afternoon, a decent looking woman was observed to stagger, to the pavement at the foot of High-street. Immediately afterwards she fell back—her eyes were shut—her arms extended—her mouth open—her lips pale, and to all appearance she was fast stiffening into death. A woman approached with a handful of salt, and a gentleman ordered it to be handed to a police officer, that it might be put into the mouth of the sufferer. The salt had not lain half a minute on her lips till she licked it in with her tongue, and in a minute afterwards she opened her eyes, rose, and went away. The gentleman who ordered the salt to be applied, followed her a few yards, and inquired if she was subject to such fits. "O yes," she replied, "but I never was so soon cured before."—This is the third instance of the kind we have detailed within these few months, because so simple and efficient a remedy for such an afflicting disorder cannot be too generally known.—[*Scotsman.*

*A Portable Ice House.*—Take an iron bound butt or puncheon, and knock out the head, cutting a very small hole in the

bottom, about the size of a wine cork. Place inside of it a wooden tub, shaped like a churn, resting it upon two pieces of wood, which are to raise it from touching the bottom. Fill the space around the inner tub with charcoal, and fit to the tub a cover, with a convenient handle, having inside one or two small hooks, on which are to be hung the bottles during the operation. Place on the lid a bag of charcoal, about two feet square; if the charcoal in this bag is pounded it will answer better; and over all, place another cover, which must cover the head of the outer casks. When the apparatus is thus prepared, let it be placed in a cold cellar, and buried in the earth above four-fifths of its height; but, though cold, the cellar must be dry, wet ground will not answer, and a sandy soil is the best. Fill the inner tub or nearly so, with pounded ice; or, if prepared in the winter, with snow well pressed down, and the apparatus will be complete. Whenever it is wished to make ice, take off the upper cover, then the sack or bag of pounded charcoal, and suspend the vessel containing the liquid to be frozen to the hooks inside of the inner cover; then close up the whole, as before, for half an hour, when the operation will be complete, provided proper care be taken to exclude external air.

*Julia Brace.*—The Hartford (Connecticut,) Times contains an account of this young lady, who is an inmate of the Asylum, for the Deaf and Dumb, in that place. Julia Brace was born deaf, dumb and blind, being but the second instance ever recorded, of so great a misfortune. Of a temper docile, she began early to display a degree of sagacity not always to be found in those who are endowed with the senses. Her parents being poor she was removed to the Asylum, where she is treated with great tenderness. Although cut off as it would seem from every source of information, she is very industrious and constantly employed. She makes beautiful counterpanes, and in threading her needle, seems chiefly guided by an application of the tongue. In the summer of 1826, we saw this young lady—she was engaged at work upon a pair of prunella shoes, and specimens were exhibited, that would have done credit to the most skilful and experienced workman. It cannot be supposed that she has any idea of the computation of time, yet she manifests a sacred observance of the Sabbath; on that day lays aside her work, and appears engrossed with the most serious reflection. Many little anecdotes are related in the Times, which show the incredible extent of her intelligence, and appear to settle the long contested point, that ideas are innate.

*Curious Discovery.*—It is a fact, strange as it may seem, says the Providence American, that a number of manuscript volumes (we believe 18) undoubtedly genuine, containing the journal of the British House of Commons during the Protectorship of Cromwell, has been discovered among a mass of books and manuscripts belonging to a literary society in New York, which for many years had remained undisturbed. This journal has heretofore been lost, and no trace of it discovered by the British historians and antiquarians, who have been compelled to supply this gap in their historical records from other less authentic sources.

The manuscripts were undoubtedly brought to this country by the Regicides, who fled hither on the restoration, with a view to prevent the attainder of their friends, and to conceal the proceedings of the Rump Parliament. From these persons they can be traced with tolerable certainty into the possession of the society, among whose books they have been found by an industrious and intelligent searcher for the curious. The books have not remained so long concealed, but it is their contents which have now for the first time, been discovered. Heretofore they have passed as some old manuscripts, only curious as the specimens of the writing of an early period.—We presume that the literary publick will before long be favoured with a minute account of this discovery, through the society which has the honour of having made it by means of one of its officers.

*Singular.*—A short time since, a gentleman of Providence, R. I. was out in the suburbs endeavouring to get a shot at a large eagle. Suddenly the eagle sprang upwards, and continued to wing his flight spirally to an immense height, nearly out of sight, when he fell to the earth, nearly on the spot from whence he had flown. On approaching the eagle, a small weazel was observed to run from the body, and on examination it was found the animal had got under the eagle's wing, and commenced feasting upon his blood, until the noble bird fell from exhaustion. The little marauder then made his escape.

*Prevention of Colds.*—"Perhaps," says Dr. Beddoes, "there would be hardly such a thing as a bad cold, if people, when they find it coming on, were to keep cool, to avoid wine and strong drinks, and to confine themselves for a short time to a simple diet, as potatoes and other vegetables, with toast and water. I have known instances of heat in the nostrils, difficulty of breathing, with a short tickling cough, and other symptoms, threatening a violent cold, go off entirely in consequence of this plan being pursued.

I have found the pulse beat from twelve to twenty strokes in a minute less, after a person at the onset of a cold, had continued quiet three-quarters of an hour in a cold room. It is not only warmth, suddenly applied, that will throw any part of the body, after it has been starved or benumbed, into violent action, and bring on inflammation, strong liquors will do the same."

A letter from one of our subscribers in Alabama gives us some account of a fly which has been very troublesome and injurious in that state and Mississippi, in the course of the past summer. "They attack man and beast indiscriminately, preferring a fresh wound, however slight, for depositing their young, which speedily penetrate deep into the flesh, and if not removed in time, destroy life. I have been told of a number of cases in which they deposited their young in the noses, mouths, ears, eyes, &c. of infants or of grown persons, when they were intoxicated or very sound asleep. As they grow very fast, it is almost impossible to get them out, and if not removed they produce death by working into the head."
[*Georgia Recorder.*

*Vegetable Curiosities.*—We are informed, that in several instances, on this island, the *Lilac* has put forth new leaves, and bloomed a *second* time. The flowers were as full, as delicate in colour and tints, and as fine scented, as those which shed their fragrance in the Spring. A second growth of peaches has been had in New Jersey: and in various parts of the country, where no second growth has occurred, the character of the peach has been singularly changed in colour, flavour, and time of maturity—the branch that bore late fall peaches last year, producing high flavoured rare ripes this—a month earlier than their regular period. [*N. Y. Statesman.*

*Recipe.*—Dr. Godman has recommended the following simple and certain remedy for a common and fatal disease among children. He says, "whenever they are threatened with an attack of *cynanche trachealis* (*Croup*), I direct a plaster covered with dry Scotch snuff, varying in size according to the age of the patient, to be applied directly across the top of the throat, and retained there till all the symptoms disappear. The remedy is found to be always effectual when applied in the first and second stages of the malady." The plaster is made by greasing a piece of linen and covering it with snuff.

*American Desert.*—There is an extensive desert in the Territory of the United States, west of the Mississippi, which is described in Long's Expedition to the Rocky Mountains, 400 miles to the East and is 5000 from north to south. There are deep ravines in which the brooks and rivers meander, skirted by a few stunted trees, but all the elevated surface is a barren desert, covered with sand, gravel, pebbles, &c. There are a few plants, but nothing like a tree, to be seen on these desolate plains, and seldom is a living creature to be met with. The Platte, the Arkansas, and other rivers, flow through this dreary waste.—[*Pittsburg Spectator.*

The British have sent the sloop of war Chanticleer, Capt. Foster, on a voyage of discovery to New South Shetland, and towards the south Pole. One principal object of the expedition is, however, to mark the vibrations of the pendulum in different places, with a view to ascertain the true figure of the earth, and what variations there are in the law of gravity.

*Comets.*—The two Comets, which are soon to appear, excite much interest. According to the calculations of M. Dumonseau, of the French Academy, that, the mean revolution of which is 2,460 days, will arrive at perihelion on the 27th of November, 1832, at thirty-two minutes twenty-one seconds after eleven; its perturbations may be nine days fifteen hours, fifty-six minutes, twenty-seven seconds. The comet, the period of which is three years and a third, has a less irregular motion. It will reappear towards the end of the present summer; on the 11th of November it will reach its shortest distance from the earth; and towards the middle of the 10th of Jan. 1829, it will arrive at the perihelion. It is hoped that the observations on this comet will tend to resolve the important question, as to the resistance of the ether to the movements of celestial bodies.

The following custom is said to prevail at Munich:—Every child found begging in the streets, is arrested and carried to a charitable establishment. The moment he enters the hospital, and before he is cleaned, and gets the new clothes intended for him, his portrait is painted in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath, to keep it all his life, in order that he may be reminded of the abject condition from which he may have been rescued, of the obligation he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.

*Natural Curiosity.*—A piece of a cedar tree, in a perfect state of preservation, has been left at our office, which is stated to have been found in digging a well in York, Upper Canada, at the distance of 32 feet

feet below the surface. It was embedded in a strata of solid blue clay, and must have been perfectly excluded from the contact of air or water, as the fibre of the wood is solid and perfect, and possesses all the elasticity of a limb fresh from the tree, although it must, in all probability, have remained for ages in the bowels of the earth. The distance of the well from the bay is about 80 rods.—[*N. Y. Com. Adv.*

*Lenox, (Mass.) Oct.* 16.

*Power of Gunpowder.*—On Wednesday last, the Messrs. Boyntons, of West Stockbridge, while engaged in uncovering a body of marble, discovered a hole in the rock, which, upon examination proved to be about 15 feet deep, penetrating in nearly a perpendicular direction. Its diameter at top was about 18 inches, narrowing towards the bottom to about 4 inches. This hole they determined to charge with gunpowder, in order to raise up the strata of marble. They accordingly poured into the hole 204 lbs. of powder, and secured in the manner usually practised in blasting. Upon firing it the effect produced was truly astonishing. The earth trembled as though shaken by an earthquake. The trees in the immediate vicinity of the powder seemed to rise several feet in the air, bowing gracefully from side to side, as if tossed upon a billow. The mass of marble which was raised, is about 50 or 60 feet square on the surface, and 8 feet thick, weighing by measurement upwards of 2000 tons.

*Shawneetown, (Illinois,) Sept.* 27.

*Squirrels.*—We understand from the farmers that great havoc is every where made and making by these mischievous animals—They were never seen in so great numbers before. A gentleman of veracity informed us, a day or two ago, that he killed upwards of 400 in and about his field in one day, and the next morning they appeared as numerous as ever. They are seen constantly swimming back and forth across the Wabash, Ohio and Mississippi rivers, and are killed by the boys and sportsmen, in great numbers, at their landing. It is a new fact to us, in the natural history of these animals, that they should swim rivers from a mile to a mile and a half in width, but it is every day verified by the eyes of our inhabitants.

LIST OF NEW PUBLICATIONS.

Our Village, by Miss Mitford.

Walsh's Journey from Constantinople to England.

Duke of Saxe-Weimar's Travels in N. America.

Franklin's Second Journey.

The Token, edited by N. P. Willis.

Guide to Strangers in Philadelphia, with a Map, by B. Tanner.

Atlantic Souvenir.

The Pearl, by T. Ash.

# Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

In our last number we gave a general view of the proceedings of the Assembly's Board of Missions, and promised a similar view, in our present number, of the proceedings of the Executive Committee of that Board—This promise we are now to fulfil.

The most important transactions of the Executive Committee are given in communications from the Corresponding Secretary and General Agent. As far as our space will permit, we shall insert in our number for this month, the letters addressed by the Corresponding Secretary to the Committee, and one or two communications made directly to the publick, through the medium of the Philadelphian. After we shall have laid all these communications before our readers, we shall carefully review the minutes of the Executive Committee, and any additional information which they may afford shall also be published.

The first communication of the Corresponding Secretary and General Agent was the following:

*Proceedings of the Board of Missions of the Presbyterian Church; communicated by the Rev. Dr. Ely, the Corresponding Secretary and General Agent, June 16th,* 1828.

This day a letter was received by the Executive Committee, and read, from the

French Evangelical Church of New Orleans, signed by eight gentlemen who compose the Vestry, of that newly organized religious society.

Last winter some monies were collected and others subscribed in this city, during the visit of the Rev. Mr. De Fernex, to be paid to the Treasurer of the Trustees of the General Assembly, subject to the order of the Board of Missions, in aid of the French Protestant Church to be erected in the city of New Orleans. The letter received relates to this aid; and will best inform the Christian publick on this interesting subject. It is as follows:

"*New Orleans, 15th March;* 1828.

"Gentlemen,—In compliance with the conditions communicated from you to us, through the agency of our pastor, the Rev. Mr. De Fernex, we take great pleasure in announcing to you, that we have just obtained from the legislature of this state, an act of incorporation; that a lot suitable for the erection of a Church, has been purchased, that we have succeeded in obtaining among our friends here, the sum of three thousand dollars; and that we are not without the confident hope of collecting a further sum of fifteen hundred or two thousand dollars, among the Catholics and other persons residing here, when they shall see the work in actual progress, and the church under the blessing of God, rearing itself to Heaven.

Under the influence of unshaken confidence in the Divine love, and surrounded by friends who take a most lively and Christian interest in the sacred cause in which we are engaged, we doubt no more that our fond hopes will be realized and our efforts crowned with success.

The lot purchased and the church to be built, will cost between eight and nine thousand dollars. We have already furnished the half of this sum; the greater part of which is already subscribed: and we will be responsible that the balance shall be obtained without difficulty. We beg you to be assured, gentlemen, that our church will be built free of every description of debt, and that thenceforth our interests cannot be shaken by any earthly power.

From this exposition of our affairs, you will readily understand, gentlemen, that those sums of money which were collected in the cities of the North, are now indispensably necessary to the further prosecution of our purpose, and we solicit them with confidence, pledging ourselves to you that they shall be exclusively and entirely devoted to the erection of the French Evangelical Church in this city.

In your communications on this subject, be pleased to address the treasurer of our church, Mr. Theod. Nicolet, at New Orleans.

We are assiduously engaged in uniting all our efforts in furtherance of the purposes of our church, and in consecrating its service, as recognised in all Christian churches throughout the world, to Jehovah.

Deeply sensible of your kindness to us, we earnestly supplicate our Lord to extend to you and to all his churches among you, the influence of His Divine blessing, and that He unite with firmer bonds and forever, in the true spirit of Christian charity, all the brethren in Christ, throughout our land.

The Vestry of the French Evangelical Church."

In compliance with the foregoing request, the Committee directed the General Agent to take proper measures for remitting without delay, the money subscribed in this city. He therefore requests all those benevolent persons who intend to co-operate in promoting evangelical religion among the French inhabitants of New Orleans, and ultimately in Louisiana, to make payment of their subscriptions immediately to Isaac Snowden, Esq. Treasurer.

The Report of the Rev. John D. Paxton of his missionary services at Phœnixville, Pa. for seven weeks, was received and approved. He found in the place some praying people, and some serious inquirers on the subject of religion; a few of whom, before he left the place, were received to the full communion of the nearest Presbyterian Church. He found in the neighbourhood, a Bible Society actively engaged in supplying every destitute family in the township; and a well conducted Sabbath School. The village presents an interesting field for missionary labour; especially as the people talk much of erecting a church, and of securing the regular ministrations of the word. With a suitable man, and reasonable exertions, it is apprehended that a flourishing congregation might in two years be gathered in Phœnixville. The people contributed $10, towards the support of Mr. Paxton.

The Committee received a letter from Mr. William Sickels, a licentiate, in the employ of the Board, from which it appeared that the congregation at Washington, Pa. had contributed towards his missionary pay of $33.00 per month, the sum of $16.50. Our missionaries have frequently been aided in this manner; and the Committee intend hereafter to make public acknowledgment of such Christian co-operation; whether it be by the donations of individuals, or the contribution of congregations. *The labourer is worthy*

*of his hire*, and no good man will accuse our missionaries of growing rich on *thirty-three dollars monthly pay*; for if they collect much, or little, they account for the same, and receive nothing over.

The journal of the Rev. Jonathan Leslie was received and read. In two months he travelled 303 miles, preached 38 sermons, visited 163 families, attended one funeral, distributed 4674 pages of religious magazines, tracts and sermons, and baptized 4 children. The scene of his labours was in Ohio, in the three contiguous counties of Stark, Tuscarawas, and Coshocton. The only minister whom he saw in all this tour, was the Rev. Joshua Beer, which shows, he remarks, how scarce ministers are in that region. Coshocton is a county town, situated at the junction of the *White Woman's* river and the *Tuscarawas*, two branches of the Muskingum; and between Coshocton and New Philadelphia, another county, is a rich tract of country, which would furnish a field of enterprise and usefulness to a young man of patience and devotedness to the cause of the Redeemer. Between Wheeling, in Va. and Marietta in Ohio, is a tract of country 75 miles in length, which is wholly destitute of Presbyterian, and all other well qualified ministers. The county of Monroe lies in this region; and they have long solicited supplies in vain.

The Committee have, therefore, appointed Mr. Leslie to act as a missionary for three months after the expiration of his last mission; and to labour at discretion in either or all of the four counties which have been named. It will give some just conception of the spiritual wants even of some parts of Ohio, which is favoured with more ministers of the gospel than any other Western State, to make known the fact, that Mr. Leslie visited one church, which was organized seven years ago, and which has had an opportunity of celebrating the Lord's Supper but twice within that period.

Mr. George W. Blight was appointed Secretary of the Executive Committee; which is to meet every Monday afternoon at 4 o'clock at the study of the President, the Rev. Dr. Green.

It was also agreed that the President should draw on the Treasurer agreeably to the orders of the Committee, as well as of the Board; and as formerly, in connexion with the Rev. William M. Engles, the Recording Secretary of the Board, is to sign all commissions.

SECOND COMMUNICATION.

*June*, 23, 1828.

At the meeting of the Executive Committee this day, the Rev. Lewis M'Leod was appointed to labour as a missionary for two months within the bounds of the county of St. Lawrence, in the state of New York.

The General Agent reported that in obedience to the order of the Board, he had expended, in aid of the Rev. William Torrey, now labouring as a Protestant Minister of the Gospel in Buenos Ayres, South America, $200. Near half of the money was devoted to the purchase of necessary clothing for this missionary. The largest portion was paid for lamps and oil, for the newly erected Protestant place of worship in that city; and for a pulpit Bible, psalm books and Testaments. It is designed, however, that Mr. Torrey shall dispose of these articles towards his own support, and at the same time for the benefit of his congregation.

By the last accounts Mr. Torrey was devoting himself exclusively to his proper ministerial work, and was deeply engaged in teaching two flourishing Sabbath schools. From his congregation, which is in its infancy, he received no more than sufficient to pay his board; and the blockade had raised the price of a barrel of flour to $90, and of a coat of medium quality to $250. Some prospect of peace encourages us to anticipate more ready intercourse between Philadelphia and the United Provinces of La Plata, in which case the Board will endeavour to send out other faithful labourers to become co-presbyters with Messrs. Parvin and Torrey.

THIRD COMMUNICATION.

The committee resolved, that it shall be considered as a duty of the Corresponding Secretary, and General Agent, to seek out and recommend to the Executive Committee and Board, suitable persons to be employed as missionaries;—to select and describe suitable fields for missionary labours;—to fill up and forward commissions signed by the President and Secretary of the Board, to persons duly appointed to be missionaries;—to write all such letters on the subject of missions as may be required by the business of the Board;—to publish frequently in concurrence with the President, missionary communications with a view to excite and promote a suitable spirit;—to travel as extensively as he can, and preach the gospel with special reference to the promotion of the evangelical efforts of the Board;—to persuade negligent congregations to take up the annual collection for the missionary fund, repeatedly recommended and enjoined by the General Assembly;—to form wherever it is practicable auxiliary societies and associations;—to obtain donations; to persuade if possible every communicant to subscribe fifty

cents annually to the Board;—to encourage the practice of putting up mission boxes in families; the sight of which shall induce parents and children weekly to cast their mites into the Lord's Treasury;—to recommend suitable missionary agents to be appointed by the Executive Committee, who shall act under the directions of said Committee;—to visit Theological Seminaries with a view to promote the grand object of the Board, and to engage missionary labourers; and in general, to act as the representative of the Board, and of the Executive Committee in doing their pleasure; and in promoting the missionary interests and efforts of the Presbyterian Church in the United States. Of all his doings he is to make frequent reports; and in all cases to govern himself by such specific instructions as may be given him. In his absence from the city he shall communicate with the Secretary of the Executive Committee, who shall act as his assistant Secretary and Agent under such circumstances.

In the Executive Committee, June 30th, 1828, a letter was read, from the Rev. Septimus Tustun, in which he returned to the Board of Missions $25, which money had been advanced to him, on account of a mission which he was providentially prevented from fulfilling.

The General Agent, proposed Mr. William Annan, a Licentiate of the Presbytery of Baltimore, as a suitable person to be sent as a Missionary to Greensborough, Church Hill, and Chester, in the counties of Caroline, Queen Ann and Kent, in the State of Maryland; and he was accordingly appointed for three months. These counties with that of Talbot lying on the Eastern shore of the Chesapeake Bay, contain no Presbyterian Minister. Near to one of the towns named, a place of worship for a Presbyterian Church has been erected, and it is understood that after defraying the expense of the edifice, the congregation have been so spirited as to collect upwards of $500, which they intend to appropriate towards the support of a preacher, so soon as a suitable one shall visit them. It is expected that through the liberality of the people, this mission will be of no ultimate expense to the Board.

The agent reported that he had received a donation, of $5, from Mrs Elizabeth Workman, of his congregation; and that on the last Sabbath he commenced publicly his effort to persuade the communicants of the Presbyterian Church to contribute *fifty cents* annually to the Board of Missions. After discoursing to his own Church on the subject, he proposed that they should make a beginning in this good business before he went to others; for that he could not think of soliciting other churches without setting an example at home. After the publick services were closed, the old and the young, the rich and the poor, came forward to the pastor and elders, to have their names recorded in a paper of which the following is a copy; viz.

"The persons whose names are underwritten, purpose, by divine assistance, to pay annually, on or before the 25th day of December, the sums respectively subscribed to their names, to the Session of the Third Presbyterian Church, or such collectors as they may appoint; that the same may be paid to the Board of Missions of the General Assembly of the Presbyterian church."

Two hundred and fifty persons gave in their names, whose joint annual subscription amounts to $34.175. The number of communicants in the church is 446; so that *fifty* cents for each communicant is pledged; together with $118.75 over the amount of $223.

The General Agent is expected next to visit the 2d Presbyterian Church in this city; and in process of time the Executive Committee intend to publish a detailed report of their proceedings, which shall contain the names and the particulars of each subscription.

**At this meeting the Address of the Executive Committee to the publick was agreed on. This address was inserted in our number for July last.**

**We shall in our next number proceed regularly with the reports of the Corresponding Secretary and General Agent. In the mean time we wish our readers to be apprized of the information contained in the following article, prepared by him for publication.**

The Executive Committee have received from Miss Sarah Hent, 50 cts.; from Miss Sophia Hent, 50 cts.; from the church in Kensington, $6.50; from the church in Bethany, Westmoreland Co. Pennsylvania, under the pastoral care of the Rev. William Jefferies, a contribution of $34.57; and from the church at Middletown, Chester County, Pennsylvania, $65.00.

The Rev. Dr. J. J. Janeway, Professor of the Western Theological Seminary, and Robert Ralston, Esq. of this city, have given their names to the subscription of $100 for ten successive years.

May we not expect others to come forward without personal solicitation in this

good work? Will not many of our congregations authorize their respective pastors to subscribe for them; and thus secure to our Board, in lieu of the annual contribution, the definite sum of one hundred dollars in one year, and one thousand dollars in ten? We implore the aid of those who love the Presbyterian church in the United States, and who take pleasure in the efforts of our Board of Missions. At present we have FORTY-THREE missionaries employed. Shall we want the means of supporting them, at the moderate allowance of *thirty-three dollars* a month? Shall we not rather expect the number of our missionaries to be four-fold, and our funds competent for their maintenance? We will hope, that as the spirit of missions is increasing in our country, so shall our Board be enlivened and supported; and that when this spirit pervades the whole church of Christ in our world in a *reasonable* degree, then the whole world will be converted to God.

In a letter to the Corresponding Secretary, dated Pittsburgh, October 28th, 1828, the Rev. Dr. Janeway remarks—"The Synod of Pittsburgh, at their late meeting, declared their Board of Trust auxiliary to the Board of Missions; retaining in their own hands the management of domestic missions; but paying over to your treasury all monies raised for foreign missions. They have opened the door for any agent you may send out, by declaring your claims *paramount* to the claims of any other society."

### WESTERN THEOLOGICAL SEMINARY.

The inauguration of the Rev. Dr. Janeway, as Professor of Didactick and Polemick Theology in this interesting institution, took place in Pittsburgh, on the evening of the 16th of October. On this solemn occasion, the sermon was preached by the Rev. Mr. Swift, the prayers were offered by the Rev. Drs. M'Millan and Herron, and the exhortation was delivered by the Rev. Dr. Brown, President of Jefferson College. On the following evening, Dr. Janeway delivered his inaugural address. The presence of the Synod of Pittsburgh at this solemnity was an auspicious circumstance, calculated to impress the members with the importance of using all their efforts to establish and cherish this infant institution, connected as its prosperity will be with the extension of gospel ordinances, to the numerous destitute portions of our western country. We earnestly hope that both the patronage and the prayers of the whole Presbyterian church will be offered liberally, to aid those on whom the burden of the chief support of this promising Seminary will of necessity rest.

### THE SYNOD OF PITTSBURGH, PA.

The Synod of Pittsburgh convened in that city on the 16th inst. The Synod devoted four hours of Monday, the 20th, to special prayer for the effusion of the Holy Spirit upon their members, the congregations under their care, and the Theological Seminary located within their bounds.

The board of the Western Theological Seminary commenced their sessions on the 15th inst. and closed them on the 22d.

A committee of Synod was appointed to inquire what special means may be recommended to promote revivals of religion, who made the following report—

That we are encouraged to expect the blessing of God on the churches, only in the diligent and persevering use of such means as are warranted by the Sacred Scriptures: that although it is God only who can command success, and on his promise and power alone, and not on means, that we must rely; nevertheless, there is abundant encouragement that God will give the blessing, and revive his work, when ministers and people shall be found earnestly engaged in the use of *all* the means of his appointment: that we must not separate what God has joined together: that we need not expect the Divine blessing on any of his appointments, while we allowedly neglect others: that the preaching of the word, prayer, and the ordinances of the sanctuary, must be accompanied with correspondent action and effort in all relative duties: that when sins prevail, unrepented of and unopposed, especially when they pollute the Church of God,

the oblation and increase of prayers will be an abomination to Him: that to remove every ground of controversy with his people, they must repent and reform—"put away the evil of their doings, cease to do evil and learn to do well"—that if ministers would expect to be instrumental in promoting revivals of religion, there must first be a revival in their own souls; they must be full of the Holy Ghost and of faith, if they expect much people to be added to the church.—Therefore, resolved,

1. That it be recommended to every minister of the Gospel to seek with all earnestness a revival of religion in his own soul; and, for this purpose, to set apart a special season for self-examination, humiliation and prayer; to inquire into the state of his own soul; to ascertain every ground of controversy; to confess before God official and personal sins, and with renewed fervency and faith in the blood of atonement, to implore forgiveness of sin and the abundant influence of the Holy Spirit.

2. That every minister be urged to examine with more special attention the condition of his charge, the evils that ought to be remedied, the wants that are to be supplied, and, in view of the surrounding desolation, endeavour to comply with the exhortation of the Prophet Joel, "Let the Priests, the ministers of the Lord, weep between the porch and the altar; and let them say, spare thy people, O Lord, and give not thy heritage to reproach."

3. Inasmuch as the prevalence of any sin must prove a ground of controversy with a people; and as there is reason to fear that the sanctuary has been polluted and God greatly offended by prevailing vices, especially intemperance, Resolved, that Ministers and people are specially called to bear a more decided testimony against this and other vices, to reform themselves, and unite in setting an example of total abstinence.

4. To enforce the foregoing resolution as an indispensable means of averting the judgments of God, and procuring a revival of religion, the first chapter of Isaiah, particularly from the 11th to the 28th verse, is recommended to the prayerful consideration of every minister and congregation.

5. As God is calling us at the present period to active exertions, in promoting various institutions which have for their object the advancement of the Redeemer's kingdom; and as a co-operation in such institutions is calculated to call into action the benevolent affections—to wake up attention to the interests of the church—to expand the soul with enlarged views—to bring into action all the graces of the Spirit, and thereby directly to revive religion, and as it has been observed that God has more especially favoured with the influences of his Spirit those congregations that have been most active and liberal in these respects, while others have been left to wither under the blighting influence of a cold formality; therefore, resolved, that it be earnestly recommended to every minister of the Gospel to call up the attention of his people to these concerns—to lay before them the various claims of charity and benevolence—that they may no longer rob God in tithes and offerings, but bring all the tithes into the store house, and prove him herewith, if he will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it.

6. Resolved, That it be recommended to the members of this Synod to go two and two, according to the direction of our Saviour, and visit the congregations in their vicinity; and by preaching, praying, exhortation and personal conversation, to call on Christians, to humble themselves in view of their backsliding, and to return to their forsaken God; and to endeavour to excite them to duty in the cause of Christ, and especially to united and fervent prayer to the Great Head of the Church for the outpouring of the Divine Spirit, and also to warn sinners of their danger and intreat them to be reconciled to God.

7. Resolved, That it be recommended to Presbyteries to take these subjects into consideration, and to endeavour to secure the objects contemplated by the Synod.

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SYNOD OF NEW JERSEY.

**The Synod of New Jersey at their late session in the city of Trenton, adopted the following resolutions, viz.—**

1. Resolved, That in the opinion of the Synod, with very few exceptions, in the churches throughout their bounds, vital religion is in a low and declining state, and there is evidently an unusual and alarming absence of divine influences.

2. Resolved, That ministers are solemnly called upon, most seriously and attentively to look at the state of things in their own congregations and around them, and most seriously to inquire into the cause, and particularly, whether any thing in their own feelings, or conduct, or manner of performing their official duties, has caused the present cloud which hangs over their own individual church and the churches generally;—and by private meditation and prayer, to endeavour to get their own hearts affected with the present deplorable state of things.

3. Resolved, That it be recommended to the sessions of the respective churches to have a sessional meeting as soon as practicable, to converse on the state of their particular church, to unite in prayer for the influence of the Spirit, and to devise measures for the promotion of religion in their respective congregations.

4. Resolved, That it be recommended to the sessions to call their respective churches to fasting, humiliation, and prayer, on account of the present low state of religion, at such time and in such manner as they shall judge best.

5. Resolved, That it be recommended to the ministers and elders of each Presbytery, to meet in some central place within their bounds, and spend together a day in fasting, praying, coversation and mutual counsel, in reference to the state of religion.

6. Resolved, That it be recommended to each pastor, to engage as soon as practicable with increased diligence, in pastoral visitation in his congregation; and that in these visits he be accompanied by an elder.

7. Resolved, That it be earnestly recommended to all the communicants in our churches, specially to remember the present state of religion in their secret devotions, and earnestly and perseveringly to pray for the revival of religion; and that associations for prayer for the same object be formed in every neighbourhood in each congregation; and that ministers of the gospel, candidates for the ministry, and theological and literary institutions be particularly remembered.

8. Resolved, That it be recommended to the ministers of each Presbytery, as soon as practicable, by two and two, to visit each other's congregations, for the purpose of uniting with them in publick worship; and it is recommended that in these tours they should be accompanied by ruling elders.

9. Resolved, That the stated clerk of Synod cause these resolutions to be published in such papers, as will be likely to secure their speedy circulation throughout the bounds of the Synod.

A true extract from the minutes of Synod.

PHILIP C. HAY,
*Stated Clerk.*

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UNION THEOLOGICAL SEMINARY.

**The proposed 50,000 dollar fund, in aid of the Union Theological Seminary, has received another subscription of $1000,**

BRITISH AND FOREIGN BIBLE SOCIETY.

**Of all the important institutions by which the religious enterprises of the day are distinguished, we consider Bible Societies as most important: And of all Bible Societies the British is the parent, and the most extensively efficient. We have lately received a copy of the last annual report of this truly wonderful institution. It is accompanied by an abstract prepared by its own officers. A part of this abstract follows, and the remainder shall appear in our next number.**

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### *Abstract of the twenty-fourth Report of the British and Foreign Bible Society*, 1828.

A VISIT has been paid to various Continental Bible Societies by Dr. Pinkerton, accompanied by the Rev. R. W. Sibthorp. The object of their visit was, on the one hand, to remove misapprehensions, which existed on the part of those Societies; and on the other, to ascertain what more could be done, through the medium of individual agency, where Societies might not feel at liberty to accede to the wishes of the British and Foreign Bible Society, on the subject of circulating Bibles unaccompanied by the Apocrypha.

They met with much to encourage them; and many grants of Bibles, amounting in number to 6000 copies, were made to various Societies and individuals; and much was done to ensure faithful adherence to the regulations of the Society.

Mr. Sibthorp observes; "I trust, that, under the blessing of God, something was effected towards preparing the Continent to receive the Scriptures, as every enlightened Protestant would desire to circulate them. Misapprehensions were removed, misunderstandings cleared up, and fears allayed; the principls of our Society were explained, and not a few approved them. Some ill-will, I hope, was checked; and the cord of charity, which binds together the members of Christ's family, of all churches and nations, strengthened, without any dereliction of principle. A considerable number of copies of the Holy Scriptures, without the Apocrypha, were brought into a medium of circulation. We found the door closed—I may say, in most cases, barred, against the operations of our Society. If we were enabled to be in any degree instrumental in some cases in withdrawing the bars, in others to the

opening of the door, in others to the actual and present entrance of our Society, to our God and our Saviour be all the glory!"

Of the friends and agents of the Society to whom he was introduced, the following gratifying statements are made by Mr. Sibthorp.

"I would briefly advert to the agents of our Society on the Continent, under which general term I include those whose co-operation is free and voluntary. I wish to repeat the testimony already borne in our letters to Professor Kieffer of Paris. His agency is highly valuable, discharged with an industry, fidelity, and accuracy, to which it is but justice that I bear record. At Frankfort, Berlin, Dresden, Leipzig, Nuremberg, Bâsle, Cologne, &c. &c., are men who aid in the circulation of the pure volume of truth, for the love which they bear to it, for the truth's sake, and that they migth be 'fellow helpers to the truth'—men who would adorn Christianity in any country and in any church; and the intercourse which the office I was charged with by the Committee led me to hold with many individuals in various stations, and both among clergy and laity, such as Dr. Heubner, of Wittenberg; Count Einsiedel, of Dresden; Bishop Fabricius, of Herrnhut; Professor Hahn, of Leipzig; Pastor Heim, of St. Gall; the Rev. Mr. Blumhardt, of Bâsle; Professor Schwartz, of Heidelberg, and others, has afforded me peculiar satisfaction. So far as I could judge from the personal communication I had with them, (and this judgment is confirmed by the testimonies of others,) I cannot but conclude, that to whatever extent infidelity, superstition, or error of any kind, may exist on the Continent, there is there also a portion of the true salt of the earth—men with whom it is pleasant to have formed an acquaintance, because such acquaintance shall not be restricted to the church militant, but be renewed and continued for ever in heaven.

"Of Leander Van Ess I saw but little personally. From the state of bodily and mental weakness to which it had pleased God to reduce him, my intercourse with him was limited to what was sufficient to convince me of that state, and his consequent inability at the time to enter upon the transaction of business. All that I heard, and every where, was to the same purport, to confirm the high opinion I had had every reason to hold of his piety, zeal, and disinterestedness."

France.—It was among the earliest transactions of the past year to present to the Committee of the Protestant Bible Society in Paris 1000 copies of the Bible, to which 5000 Testaments have since been added.

From the last printed Report of the Paris Society it appears, that two new Auxiliaries, with forty-five Branch Societies, had been added to those previously existing, together with Associations, of which the number is now so considerable as to render it difficult to speak with accuracy about them. The Report itself abounds with examples of the desire on the part of many to receive the Scriptures, and of the benefit already derived in many instances from their perusal.

The distributions made under Professor Kieffer's superintendance amount to above 56,000 copies, exceeding last year by more than 10,000. The enmity shown by some to the Sacred Volume has awakened a more lively attention to it in others. In one place, opposition was publickly shown, and the result was, a demand created for 300 copies.

The printing of the Turkish Bible is completed. Professor Kieffer has carefully corrected the sheets six times as they passed through the press, and has since read them a seventh. Dr. Henderson has also examined the sheets, and has informed your Committee, that the objections to this work formerly entertained by himself and others are completely removed.

The Breton New Testament has likewise been completed; and, also, the Syriac and Carshun New Testament, and the Carshun.

Netherlands.—At Brussels, the friends who have charge of a small depôt in that city, have continued their labours. In one of their communications, it was delightful to hear of the poor saving their small sums weekly to purchase a copy, and of some coming distances of four and eight leagues to buy. The Rev. Mr. Colany Née, from Lemé, has recently stated, that since the year 1815, he has been instrumental in circulating 50,000 copies of the New Testament, chiefly among Catholics, in France; and that he has been privileged to witness the happiest effects from this extensive circulation of the Sacred Volume.

Germany.—Dr. Leander Van Ess, though materially recovered, is far from being re-established in his health. The letters, however, addressed to him from his correspondents, have been regularly forwarded, and brought under the consideration of the Committee. The applications for New Testaments have been numerous, and deeply affecting. They bear satisfactory evidence of real desire to possess the Sacred Volume, while they depict the deep poverty of many applicants.

The Royal Catholic Ecclesiastical Council in the kingdom of Würtemberg has

made a fresh application for 10,000 Testaments, of Leander Van Ess, for the use of Schools, which have been readily granted.

The Countess of Reden, President of the Buchwald Bible Association, has earnestly entreated 1000 of these Testaments. She says:—

"One of the most encouraging features which has marked our operations during the latter years, is the anxiety which we have discovered among the Catholics of Silesia to read and to possess the Sacred Scriptures—yes, to possess, individually, that treasure which alone yields solace in life and in death. In particular, the religious sensation which has been awakened among our brethren in my immediate neighbourhood, who, till now, have been kept in darkness, is strong and powerful; notwithstanding the severe interdict of the bishop, and the persecution of some of his clergy, who deserve our sincere pity."

The whole number of Bibles and Testaments issued from the depository at Darmstadt within the year has been 37,050; and these have been sent into between sixty and seventy different places. From many of them, returns of the distribution have been received already, with small sums of money which have been paid for the copies.

At Dranfeldt, near Gottingen, a new Bible Society has been formed; and has applied for 250 Bibles and 50 Testaments.

The visit of Dr. Pinkerton, to the Osnaburg Bible Society, in 1825, has produced a beneficial increase of exertion.

The Association at Frankfort has requested 4,300 New Testaments, and 500 Bibles, for distribution among the Roman Catholic pilgrims, among whom they have found a great willingness to receive the New Testament. On this subject they write:—"Since the year 1820, the number of Testaments distributed among the pilgrims has amounted to 7,932 copies; nevertheless, the districts from which they come are so extensive, that, as the poor people themselves assured us, there are several places in which only a few copies are to be met with, and the schoolmasters, in particular, are greatly in want of them. They have also satisfied the most pressing wants of several poor congregations with Lutheran Testaments and whole Bibles."

Through a Lady at Carlsruhe, 4,500 Testaments, and 200 Bibles, have been distributed, and received with gratitude.

Bishop Fabricius, at Herrnhut, has requested 1,000 of Van Ess's Testaments. In one of his latest letters, he says, "Bibles without the Apocrypha begin to be more inquired after."

From Rudolstadt, the general superintendent writes:

"The want of Bibles is exceedingly great indeed; so great that the scanty receipts of the Bible Society in this place are far from being sufficient to satisfy it. I do not think of giving a Bible away, from an apprehension of wholly exhausting our funds; and yet there are many poor who are unable to get together the few groschen which I am under the necessity of requiring for a Bible or New Testament."

Prussia.—Though the Prussian Bible Society has not acceded to the wishes of the British and Foreign Bible Society, it says, when acknowledging a former grant of 5,000 Testaments; "We rejoice that a connexion is thus preserved, which is very encouraging to us, whether we consider the assistance itself which we have received, or whether we consider that our participation in those active proceedings is ensured, by which we remain united with the great chain of Bible Societies spread over the whole earth."

The Cologne Society has asked, at various times, for 1,450 Testaments, and 300 Bibles.

The Neuwied Committee write; "We have hitherto experienced no obstacles in the circulation of Bibles without the Apocrypha." They have a prospect of largely extending the sphere of their exertions; they have commenced active investigations, and obtained such results as to lead to a demand for 1000 Bibles, and 500 Testaments.

To Hanover, Dusseldorf, Lubec, Pyrmont, Dresden, Eisenach, Berg, Kreutznach, Weserland, Leignitz, Buntzlau, Glatz, Detmold, Memel, and Stettin, grants have also been made.

At Warsaw, the Rev. Mr. Becker has distributed 2,177 copies of the Scriptures. In the contemplation of further journeys among the Jews, he requested 400 Hebrew Bibles, and 50 with the Hebrew Testament. Another Missionary among the Jews observes;

"The Romanists begin to manifest a desire to see the Bible; instances are known of individuals among them coming forty English miles for a copy, and who have been obliged to return without it. Many Romanists, and even Jews, where I have lately been, have been converted by simply reading the Scriptures."

A fresh grant has been made of 300 New Testaments in French, to the Society at Nyon. To that at Lausanne, founded entirely on the principles of your own, 300 Testaments and 150 Bibles have been presented. At Geneva, the Committees of the Ladies' Associations have been increased. The Chur (or Coire) Society is willing to receive 500 copies of Martini's Italian Bible.

Denmark.—Through the Sleswig-Hol-

STEIN Society there have been distributed, during 1827, 4,324 Bibles and Testaments. This Society has contributed in aid of printing the Proverbs of Solomon and the Minor Prophets, in the Greenland language, which the poor Christian Greenlanders are anxious to receive.

SWEDEN.—The Swedish Bible Society at STOCKHOLM has circulated, during the past year, 3,447 Bibles, and 17,718 Testaments; and the subscriptions have exceeded those of any preceding year.

GOTHENBURG.—500 Testaments have been presented to this Society.

To meet the demands for the Swedish Bible, an edition has been commenced in this country. And for Norway, it has likewise been resolved to print 5,000 Danish Bibles, from the edition of 1744.

To the Rev. Baron Carlos von Bulow, 3000 Danish Testaments have been granted, also, 1,600 to the Rev. Mr. Lange, and other friends.

RUSSIA.—The Emperor has confirmed the establishment of a Protestant Bible Society, for supplying the Protestants in Russia with the Scriptures. Prince Lieven is appointed the President. There are 20,000 copies of the Scriptures ready for distribution.

Dr. Paterson has communicated to your Committee an affecting detail of the account of the dreadful fire at Abo, by which eleven thousand inhabitants have been left without house or home. 500 Swedish Testaments have been granted; and it has been resolved to print 5,000 Finnish Testaments for the distressed inhabitants of Abo.

Supplies of Bibles and Testaments, in various languages, have been granted for the Missionaries in GEORGIA and ARMENIA.

ICELAND.—Of the Bibles printed by the aid of the Society, there have been distributed 2,771; of the Testaments, 5881: there is reason to believe that not a single family is unprovided with the Sacred Volume.

SPAIN, PORTUGAL and ITALY.—Such opportunities as have presented themselves for introducing the Scriptures into various parts of Spain, Portugal, and Italy, have been gladly embraced, and your Committee rejoice in saying that these opportunities are upon the increase. A supply, also, has been sent to Corsica.

MALTA.—From Malta the Rev. Mr. Jowett has addressed several interesting communications. In the annual statement of the issues at Malta, it appears that there have been distributed 2683 copies; of these, more than one-half have been in the Greek language.

CORFU.—Under the superintendence of the Rev. I. Lowndes, the New Testament in Albanian and Modern Greek has been finished.

CONSTANTINOPLE.—The Rev. H. D. Leeves has been compelled, for the present, to retire from his post at Constantinople. He continued to attend to the concerns of the Society till the latest moment; and when he quitted, made the best arrangements that circumstances admitted for securing the books of the Society, which he was constrained to leave behind.

In leaving Constantinople, Mr. Leeves could not but feel deep regret in parting from the Jews, who, for professing Christianity, had been thrown into prison. Their sufferings have been exceedingly severe, and one of them in consequence wavered and apostatised. The other two have, happily, continued steadfast, and have since been released.

Mr. Leeves has given an interesting report of his proceedings at Constantinople. He states, that 30,000 copies of the Scriptures have been issued from the Magazine in that city, since the year 1821.

The issues at Constantinople during eleven months of 1827, amounted to 5000 copies; and the sum received for the sale of the Scriptures during Mr. Leeves's residence there, may be rated at between £1200, and £1300, sterling. Mr. L. says:

"The result is, a source of much satisfaction and thankfulness; especially when I recollect that on my first arrival at Constantinople I was told, that if I wanted to *give away* copies of the Scriptures, I might, indeed, find persons enough who would take them of me, but that I should be greatly mistaken if I expected to find any who would *buy* them. Were it impossible to present any other evidence that the influence of the Bible Society had been beneficial to these countries, and that the word of God which we have been scattering through them has been heartily welcomed—that it is by numbers at present valued and read, and that it 'will not return void, but prosper unto the thing whereunto it was sent,'—I cannot but consider that this proof would in itself be quite sufficient."

SMYRNA.—Mr. Barker has been able to remain at Smyrna, and has effected much during the past year. When at Smyrna, Mr. Hartley had observed to Mr. Barker, that he had made a point of visiting many native Greek families, and had found that the Scriptures were generally read. Mr. B. says:

"I find that since September, 1824, nearly 12,000 volumes have been issued from Smyrna only; and before that date, how many thousands more I do not know. This number is not an inconsiderable one,

when it is borne in mind that the books have been disseminated in a country like this, where, besides the oppositions and restrictions experienced, learning, in comparison with European countries, is at a very low ebb." "I am daily expecting the arrival here of a young man who has been employed to visit some towns in the neighbourhood. From what he writes to me, he must have sold nearly 300 volumes. Thus, in spite of events and rumours of war, the Word of God continues to find its way among the people of this country."

Syria.—The Missionaries write from Beyrout, speaking of their Schools:—"As yet, we have maintained the caution to admit nothing into the Schools but the Word of God. The eyes of the rising generation will be directed to your Society, therefore, for years to come, supplicating your continued free beneficence." "If you send us a few hundred Arabic Psalters, they will be precious." Copies have been sent.

Calcutta.—Dr. James, who has succeeded to the important See at Calcutta, has become a subscriber to the Society, and has since accepted the office of a Vice-President. His Lordship, previous to his quitting England, assured the Committee, both in person and by letter, "that he will never be inattentive to the great and noble objects to which the Society has so zealously devoted itself."

To the Calcutta auxiliary there have been forwarded, during the past year, 500 reams of paper, and various copies of the Scriptures.

From the Report, it appears that the total number of copies issued during the year had been 3458. It says:—"Every family in the Armenian community of Calcutta is possessed of a copy of the Holy Scriptures."

The Report of the Calcutta Auxiliary shows, in a delightful manner, how the Bible Society is the sincere friend, and willing handmaid of all religious and benevolent, institutions.

In a communication from the Rev. Dr. Marshman, of Serampore, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received in a variety of instances, are affectingly pourtrayed. Whole editions have been exhausted in the Bengalee, the Sungskrit, the Hindu, the Mahratta, and the Orissa versions; and the desire for the Scriptures is evidently increasing.

Madras.—The sixth report of the Auxiliary Society at Madras furnishes interesting statements, particularly respecting the Tamul version of the Scriptures. The demand for this and other versions is so considerable, that 750 reams of paper have been forwarded, and further supplies, amounting to 1000 reams in addition, are being prepared to follow. All the English Scriptures having been disposed of to the government for the supply of the troops—2,000 Bibles and Testaments have been forwarded.

Bombay.—There has been a distribution of 8,257 copies, including many copies of the Mahratta and Goojurattee versions.

To the London Missionary Society, for their missionaries in the East Indies, there have been granted 2,150 Bibles and Testaments.

Ceylon.—The demand for the Scriptures great and encouraging.

Malacca and Singapore.—The missionaries are active in circulating the Scriptures, and there is much to encourage the continuance and increase of these labours. To the Rev. Mr. Beighton, at Pinang, 50 Bibles and 200 Testaments have been voted; and for the other missionaries connected with the London Missionary Society, in their Ultra Ganges Missions, have been granted 50 Malay Bibles, and 1,000 New Testaments.

New South Wales.—The tenth and eleventh reports of the Auxiliary Society have been received; it is regularly pursuing its course.

From Paramatta, the Secretary of the Ladies' Association writes:

"I feel much pleasure in informing you, that, during the last year, a great desire has been manifested by the rising generation to become possessed of copies of the Scriptures, and that the greater part of the Bibles distributed by us, since your last annual meeting, have been to the young, who have subscribed for them out of the money allowed them by their parents for other purposes.

Tahaa, in the South Seas.—4,000 copies of the Epistles, from Galatians to Philemon inclusive, have been reprinted. The remaining Epistles, which will complete the New Testament in the Tahitian language, are about to be put to press; and a great part of the Old Testament is ready. The Scriptures are eagerly sought for by the inhabitants of various islands; they are received with delight by the greater part of the people; and whenever any part is nearly finished, hundreds are waiting and wishing to obtain it.

### AFRICA.

The London Missionary Society has been supplied with 150 Bibles and 1,000 Testaments in the Dutch language, togeth-

er with the same quantity in English, for the use of their different stations in Southern Africa; and a quantity in French and English for the Mauritius. A Scottish missionary has been provided with 45 Dutch Bibles and 100 Testaments; and the missions of the United Brethren with 50 Bibles and 300 Testaments in the same language.

To the Bâsle Missionary Society, and to Mrs. Hannah Kilham, for Liberia, various copies of the Scriptures have been sent in the Danish, English, Arabic, German, and French languages.

ABYSSINIA.—The four Gospels in the Ethiopic and Amharic languages have already been printed, and copies sent to Malta, and thence to missionaries about to proceed, in connexion with the Church Missionary Society, to Abyssinia.

WEST INDIES.—From several of the islands gratifying communications have been received, and frequent opportunities have presented themselves of usefully introducing the Scriptures, particularly through various Missionary Societies.

(*To be continued.*)

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*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.*

| | | |
|---|---|---|
| Of Rev. John W. Scott, a quarter's rent for the Contingent Fund - | | $87 50 |
| Of Rev. Dr. John M'Dowell, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.—Collected in the Presbytery of Susquehanna, by the Rev. Joseph M. Ogden, in the congregation of | | |
| Wyalusing - - - - - - - - - | $13 00 | |
| Montrose - - - - - - - - - | 2 75 | 15 75 |
| And in the Presbytery of Newark, by the Rev. John Ford, in the congregation of Caldwell - - - - - - - - | 15 25 | |
| Succasunna - - - - - - - - | 25 50 | |
| Hanover - - - - - - - - - | 29 50 | 370 25 |
| First Church Newark - - - - - | 300 00 | |
| Amount received for the Seminary | | $473 50 |

| | | |
|---|---|---|
| Received also for the Board of Missions, in aid of their greatly extended missionary operations, viz. | | |
| Of Capt. James Moore, from forty-three subscribers in the First Presbyterian Church, Philadelphia - - - - - | | 22 75 |
| Of the Rev. Dr. E. S. Ely, General Agent, viz. | | |
| From Mrs. Mary Allison, of Huntingdon - - | $5 00 | |
| Huntingdon Auxiliary Society - - - | 30 00 | |
| Alexandria, Pa. do. do. - - - | 50 00 | |
| Mr. Wm. Nassau, sen. a donation - - - | 20 00 | |
| The Church in Bridgeton, W. New Jersey - | 23 00 | |
| The Third Presbyterian Church in Philadelphia, after a sermon before Synod, by the Rev. George Duffield | 50 00 | |
| The Lower Tuscarora Church, Pa. - - | 13 00 | |
| Miss Maria Duffield - - - - - | 50 | |
| Monthly Concert in Third Presbyterian Church, Philada. | 13 83 | |
| Mrs. Henry Taylor, of Kishacoquillas, Pa. - | 5 00 | |
| The Fourth Presbyterian Church, Philadelphia - | 8 00 | |
| The Church in Kensington, Pa. - - - | 8 01 | |
| | | 226 34 |
| Amount received for the Missionary Fund | | $249 09 |

Received the donation of Roswell L. Colt, Esq. per Robert Ralston, Esq. being a note for $2,500, payable in ten years, with interest annually, at five per cent., for the endowment of a scholarship in the Theological Seminary at Princeton, N. J.

# View of Publick Affairs.

## EUROPE.

The latest London papers received in this country at the time we write, are from London, to the 24th of September, from Liverpool, to the 25th, and Paris dates to the 20th of the same month. They do not however abound in information of any kind, and they contain nothing that is at all decisive in regard to the war between Russia and Turkey—Nothing on which to form a satisfactory opinion, even as to the issue of the present campaign.

Britain.—The British parliament is in recess, and at such a time, when the nation is not engaged in war, but little usually transpires to gratify the lovers of news. It was understood that the Duke of Wellington was using his influence with the king, in favour of the Catholick claims. Lord Heytesbury had been sent on a mission to the emperor Nicholas at Odessa; and it was generally believed that the object of his mission was to proffer the mediation of Britain, to bring about a peace between Russia and Turkey; and that the Russian emperor had utterly refused to accept of any such mediation. This is not improbable; but we believe the real object of Lord Heytesbury's errand is not yet known. That Britain, France, Austria, and Prussia, are jealous of the rapidly increasing power of Russia, there is little doubt; but the measures they will take to limit that power, remain yet to be seen. It is conjectured, and we think not improbably, that the imposing force sent by France into the Morea, is, in part at least, directed to this object—As all the news that we have from the seat of war is through the English papers, we shall here chronicle the events in relation to that war, so far as they have been made known in the last month. We mentioned in our last number, that the Russians had probably met with some reverses in the neighbourhood of Shumla. It now appears that on the 28th of August, the Turks made a sortie from Shumla, and took three redoubts from the Russians; the loss on both sides was considerable. That of the Russians is stated at 3000 men, but this is probably conjectural. The Turks soon retired, or were driven to their fortresses. It also appears that some attempts on Varna had been resisted and repelled, with great vigour, by the Ottomans. It is likewise well ascertained that in Wallachia, far in the rear of the main Russian army, a corps of Turkish troops had gained a considerable advantage over the forces of the Russian General Geismer, and had compelled him to retreat and seek for reinforcements. The extreme heat of the climate, moreover, had caused a considerable degree of sickness among the Russians; yet not so as materially to affect the general movements of their armies. From all these unfavourable indications the prevalent opinion throughout Europe seemed to be, that Shumla and its vicinity would bound the march of the Russian forces for the present campaign—That, probably, a desperate attempt would be made to carry the fortress of Varna, and that having this and the upper coast of the Black Sea under their control, the Russians would wait till the return of spring, before they would attempt new conquests: And if such should be the fact, it was believed that the winter would be spent in negotiations, under the auspices of the great European powers, and that the result would be peace—in consequence of the determination of those powers not to suffer Russia to add Turkey to her already enormous territory and population. All this, however, is speculation; and although to us it seems plausible, yet events may show a result totally different. It seems pretty clear that neither the Russians nor the Turks are at present disposed for peace. It would also appear to have been the fact, that both the Turkish Sultan and the Russian emperor have been deceived and disappointed in their calculations—The Sultan, it seems, was persuaded that the emperor intended nothing more than to try to intimidate him, without really going to war; and the emperor thought that the Sultan would be intimidated, and would crouch to him without a serious resistance. Both parties, it is said, are now wide awake to their real situation. The Sultan finds his throne in danger; and the emperor finds the Turks determined on more desperate resistance, and far more powerful and better prepared, than he had expected. This discovery, it is believed, has determined him not to proceed beyond Shumla and Varna, till large masses of troops, which he has held in reserve, shall have arrived at those places. In the mean time, he made his trip to Odessa, to see the empress, and Count Nesselrode, his prime minister, and to settle some diplomatick affairs. He left Odessa for Varna on the 2d of September, and on his arrival at Varna, and the coming up of his expected reinforcements, it was believed that the desperate attempt on Varna, to which we have adverted, would be made; and that then his troops would go into winter quarters in that region—We repeat that all this is no more than plausible speculation.

France.—A second detachment of French troops has sailed from Toulon for Greece, making the whole French force in that country, if it should arrive safely, about 15,000 men: and as the Egyptian troops are probably withdrawn, all the principal fortresses in Greece will be garrisoned by French soldiers. If this turns out most favourably for the Greeks, it will be a new thing under the sun; although it will certainly be better for them to have French, or English, than Turkish masters: and indeed it seems as if they needed some kind of masters. But the difficulty will be to get rid of them, when they need them no longer. The Jesuits are greatly discomfitted by the late acts of the king and parliament, by which the monopolizing, by them, of the publick instruction has been defeated. But with their usual address, they are endeavouring to establish a college in the island of Guernsey; expecting, if they succeed in this, that their partizans in France will still send all the youth, over whom they have influence, to be educated under Jesuitical influence. If all the Jesuits in the United States should take a fancy to locate themselves in the island of Guernsey, we should not lament their departure.

Spain.—We have nothing to note in regard to Spain, except that the last of the French troops were leaving Cadiz, not long since.

Portugal.—The young queen of Portugal, daughter of Don Pedro, and heiress of the kingdom, had, at the last advices from England, been heard of, as having arrived at Gibraltar, on her way to Britain. It was rumoured that Don Miguel, to whom she has been affianced, but who has determined to reign without her and to deny her claim to the crown, was fitting out ships with a view to intercept her passage to England. He is wretch enough to do any thing, but we hardly think he is fool enough to do this. The following is a paragraph from an English paper received by the last arrival.

"It is intended, we understand, that the young Queen, after her landing at Falmouth, is not to proceed direct to London, but to go next to Plymouth, where the refugees from Portugal, the sufferers by adherence to her cause, are chiefly collected, and from thence will come to London through Exeter:—Some days will elapse, therefore, before her Majesty arrives in town. Orders have been sent to all the outports from the Admiralty, to pay the young Queen all the honours and attentions usually accorded on the visits of Sovereigns, and directions have further been given, we understand, that all her expenses are to be defrayed by the English government. No place has yet been fixed on for the residence of the young Queen in London, but it is by no means improbable that apartments may be offered to her in one of the royal palaces."

Greece.—It is stated in the British papers, that Admiral Codrington had been to Egypt, and negotiated the removal from Greece of all the Arabian troops; that he had returned with transports under convoy for that purpose; and that Ibrahim Pacha with his whole ferocious retinue, was immediately to evacuate the Morea. Admiral De Rigny likewise, it is stated, had reported the departure of 3000 Albanians, who were in the service of Ibrahim. If this be so, Greece is free from these savage hordes. But our countryman, the Rev. Jonas King, who went out in the brig Herald, that carried supplies from New York to the suffering population of Greece, says, in a letter dated August 5th—"Athens is still in the hands of the Turks, and Ibrahim Pacha and the plague are still in the Morea." We have no doubt of the truth of Mr. King's statement, at the time he wrote; but hope that the British accounts, of which we know not the date, are later, and may therefore be true.

Turkey.—It may be recollected that we early remarked, when the war between Russia and the Turk was about to commence, that the overthrow of the Ottoman power would prove a more difficult undertaking than seemed to be expected, either in Europe or in this country. The event, thus far, has even exceeded our anticipations. The Musselman prowess has assumed something like its pristine character. More troops are raised, more discipline is exercised, more courage is displayed, and more skill manifested in conducting the war, than has ever before appeared, since the Ottoman empire began to decline—It is, we think, a most fortunate occurrence for Mahmoud, that he is rid of the Janissaries. Still, if the war is not terminated by the interference of other powers, the eventual success of the Russians we think probable. We have been amused at the manner in which it is said that the Sultan has been reconciled to yield up Greece to the allied powers—It is, by being shown by a Turkish writer, that Greece was not won to the Ottoman empire, by the sword, but obtained in a treaty from the Venitians; and therefore that it may be relinquished, without reproach to the Mahomedan religion, or dishonour to the arms of the Sultan. In how many ways do pride and superstition seek to avoid a wound!

Russia.—We have one item to add to what we have elsewhere said, on the affairs

of this empire. It is, that General Paskewitch has obtained a signal victory over the Musselman forces at Erzerum, in Persia; and that it is not impossible that the Turk may yet be conquered in Asia, rather than in Europe.

From Asia and Africa we have nothing to report for the present month, beside what has already been stated.

## AMERICA.

West Indies.—The piracy which for a long time has prevailed in the West Indian seas, has been grievously injurious both to European and American commerce, and in no small degree destructive of human life. Not long since, a British vessel by the name of the Carabobo, or Caraboo, was seized by these sea robbers, and the whole of the crew set adrift in an open boat. The piratical vessel, called Les Damas Argentinas, consisting of a crew of 39 men, that had been concerned in the piracy, was taken by a British ship of war, and carried into St. Christopher's, where, after trial, 28 were executed, 2 turned king's evidence, 1 was acquitted, and 3 were pardoned—Five have not yet been tried. We hope this truly awful exampie may produce its intended effect.

Brazil and Buenos Ayres.—By the arrival from Rio de Janeiro, of the U. S. ship of war Macedonian, Commodore Biddle, official information has been received that a treaty of peace has been concluded at Rio between the Emperor and the Buenos Ayrean commissioners. The treaty provides that Brazil shall give up the Banda Oriental, and that Buenos Ayres shall pay a sum of money as an indemnity. A vessel had been despatched to Buenos Ayres with a copy, and it is said that no doubts were entertained of the immediate ratification of the treaty—If not ratified, there is to be a truce for five years, under the guaranty of the British government. We rejoice in this news, not only because peace is at all times desirable, but because it will favour that free intercourse of our republick, with those newly formed in the south, which will be favourable to all their interests, political and religious. It is also stated that our commercial agent at Rio has satisfactorily adjusted several claims of indemnity for losses by our citizens, occasioned by the unjust and even hostile measures of the Brazilian Emperor.

Colombia.—A Philadelphia paper of the 30th October contains the following article—"The brig Mary Ann, Rugan, arrived at this port yesterday, in 14 days from La Guayra. Capt. Rugan represents the country as apparently quiet—Bolivar, by his own decree, is to remain supreme chief until 1830, or as much longer as he pleases.—The troops at Caracas took the oath of obedience to the above decree, but the publick at Caracas took very little interest in all the proceedings. An army of 40,000 men is to be kept up. Nothing more is said about the war against Peru."

Mexico.—The most recent information from this republick which we have seen is contained in the following paragraph from the Boston Recorder—

"*Presidential Election in Mexico.*—Don Gomez Pedraza is elected President, by a large majority over General Guerrero. Party spirit ran high before the election. Since that time Gen. Santa Ana has raised a rebellion against the government, and the Guerrero party in Vera Cruz have taken up arms. Every thing is in a state of anarchy and confusion. A Mexican paper accuses the United States minister of being a Spanish agent and fomenting these divisions. The charge is groundless, without doubt."

United States.—The yellow fever has made its appearance at New Orleans: but the season is so far advanced that we have reason to hope that this awful scourge will be much circumscribed, both in its influence and duration. It deserves the gratitude of our citizens generally, and those of our large towns in particular, that they have not, except in the single instance just mentioned, been visited with pestilence, during the season which is now closing. In certain limited regions, autumnal fevers have prevailed, and deaths have been frequent—With the afflicted we sympathize—and they with us are called to be thankful, for the sparing mercy of the great Arbiter of life and death, which has been so generally experienced. The fruits of the earth were perhaps never more abundant in our happy land, than in the year which is drawing to a close—Peace and plenty are still allowed us. The publick mind is indeed agitated greatly, by the pending election of the chief magistrate of our country. May the God of our fathers, who has hitherto so remarkably and mercifully presided over the destinies of these United States, vouchsafe to us a continuance of his paternal care—give us those to rule over us who shall rule in the fear of God, and dispose us all to such wise and pious improvement of his favours, as shall afford the best presage of their continuance.